

JANUARY 10, 1960

THE CHRISTIAN



INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



"There is no other remedy
than reverence for life,
and at that we must arrive"

—ALBERT SCHWEITZER



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ONE RESOLUTION

by Sam L. Anderson

(Minister, First Christian Church, Merced, Calif.)

Each time a year begins, I find myself
Amidst a myriad of resolutions—
verbal and unspoken.
Yet ere the year is only just begun
I find I've failed—the resolutions broken!

God help me (though resolutions
—thousand times ten-thousand—
Have no meaning in thine eyes)
to see
That one, above all else, I keep unbroken,
Loving service to my Christ and thee.

COVER . . .

THIS WEEK we honor Dr. Albert Schweitzer on our cover and through the lead editorial. One of the world's greatest living men, the veteran medical missionary who serves in Africa will be 85 on January 14.

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A JOURNAL OF NEWS AND OPINION

ARTICLES

The New Face of Unity	Benton Roy Hanan	5
Those Outside	Jerry P. Jones	8
How Did Jesus Do It?	George W. Smith	9

EDITORIALS

Many Hats	7
Spiritual Perception	7

FEATURES

A Faith to Live By	Gene N. Branson	4
Where the Scriptures Speak	by the Editor	16
Meaning for Today	Herschell Richmond	17
Consulting the Pastor	Charles F. Kemp	18
Toward a Better Church	Samuel F. Pugh	27
Book Reviews		28
Letters to the Editor		30
"God Is Spontaneous"	J. Warren Hastings	31
Let's Talk It Over	F. E. Davison	32

FICTION

Thanks for Everything	Thelma Turner Tidwell	14
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NEWS

The Church at Large	10	
Brotherhood News	19	
Unity Steps in the Congo	Virginia M. Clarke	26

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A Job to Live by

by Gene N. Branson

Minister, First Christian Church
Plattburg, Missouri

A Faith to Live by

"What are you going to *be* when you grow up?" usually means, "What are you going to *do* when you grow up?" As you choose what you will do, however, you also make many other choices about your life.

Your mind is influenced by your body. Your work and your character are closely related. A medical doctor is still a doctor whether he is on duty or off.

One's work is part of himself. Your job is what you offer to the world for having lived in it; all other things are given to you by others. Work that helps serve the needs of people and provides for your own necessities will bring about wholesome relations with others and within yourself. Such work is good for the total personality. One may be very tired after such a day's work, but he is a stronger person because of it.

Work is wrong if it done to escape an inner vacuum, to secure more and more riches, or to maintain a superficial prestige. Work is right if it prepares the necessities of life, provides for the future, and expresses a creative impulse. Your job should challenge your best talents, give you a sense of satisfaction, and leave some time for interests and productive leisure. The homemaker should see her job not primarily as cleaning and cooking, but as a provision for the nourishment and health of bodies that are the temple of God.

Every person should see God's purposes in the work of his hands.

Many people are not satisfied with their lives. They feel they are spending them and not accomplishing anything. A major factor is often one's work. The salary you make or the recognition you receive is usually not a fair measure of the value of your efforts. The homemaker who builds attitudes of love and helpfulness and the churchman who builds attitudes of concern and outreach are examples of such effort.

Young people are faced with this important decision each day. Higher education often helps you better understand yourself, provides you with wider experiences, and gives you adequate time to make a wiser choice about what you want to DO and BE.

Those who have already made their choices and have no opportunity to change jobs may need to remake the job they now have. No vocation is ideal in every way. Everyone must be willing to both give and take in the game of life.

The Christian should always be remaking his vocation. Sometimes he should choose another.

You can consider yourself "called" to your work if it serves other people, meets the basic needs of your family, and can be done conscientiously in the sight of God.

"My Father is working still, and I am working" (John 5:17).

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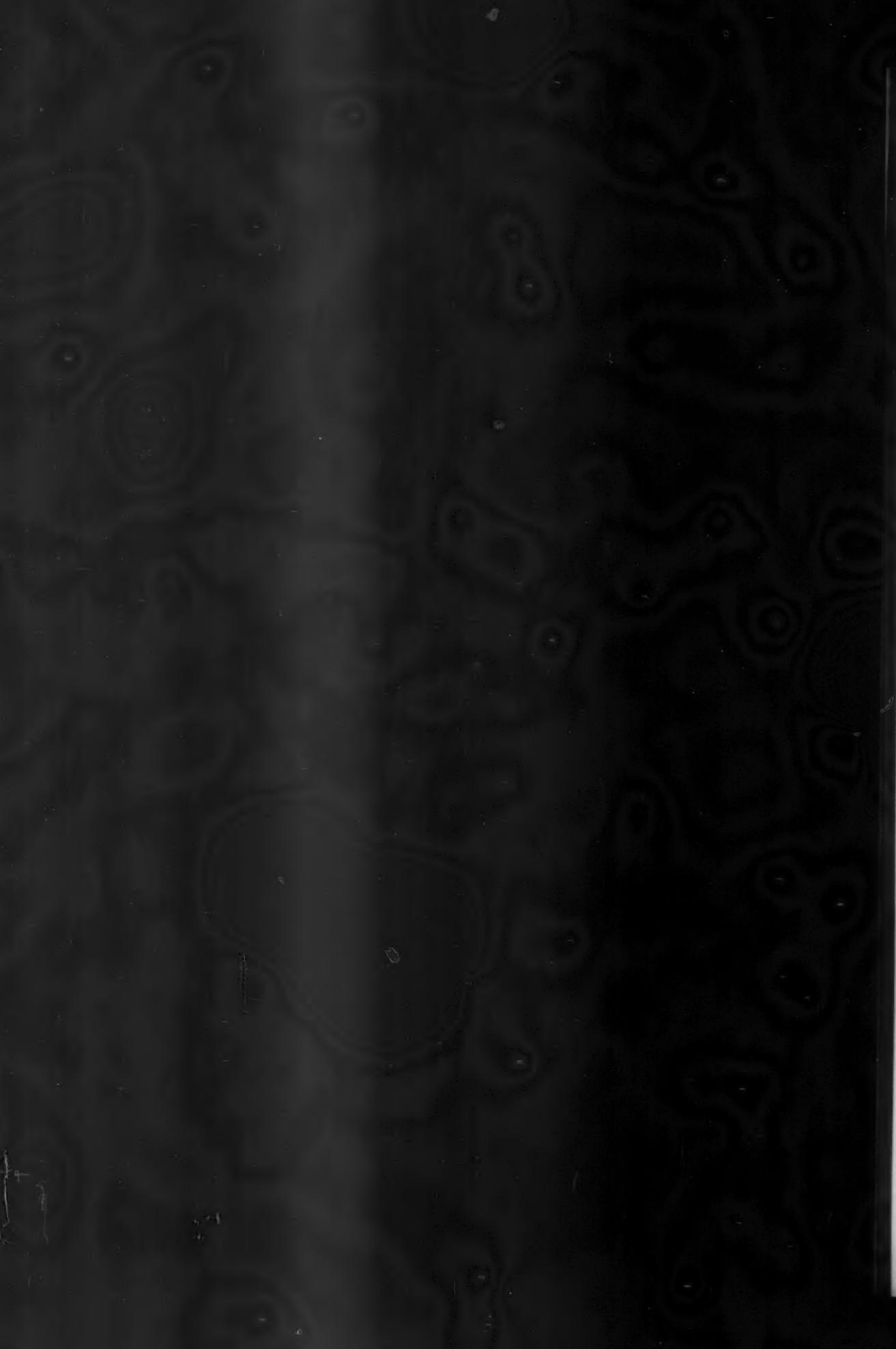
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A Call to Repentance for the
Sins of Division, Arrogant Autonomy and Denominationalism

The New Face of Unity

by Benton Roy Hanan

BY LOOKING at the new face of Christian unity for the Disciples of Christ we will have a good idea of what has happened all up and down the main street of Protestantism. But first let us make sure we know what the old face of unity was for our church.

Our fathers were deeply moved by a genuine ecumenical impulse. In his historic *Declaration and Address*, which was published one hundred and fifty years ago last summer, Thomas Campbell labeled the division of the American churches as a "horrid evil," and declared that "the church of Christ upon earth is essentially, intentionally, and constitutionally one."

Thomas Campbell's illustrious son, Alexander, declared in the first issue of his *Christian Baptist* magazine, that his dedicated purpose was "to lay a foundation, an imperishable foundation, for the union of all Christians and for their cooperation in spreading the glorious gospel throughout the world."

The face of this early leader of the Christian Churches' concern for unity had its right and left sides. On the right side was the assumption that there was in the Bible a simple gospel which was both quite clear to any man of reason, and which was also quite complete with regard to all matters of faith.

Therefore, it was believed that the chief cause for disunity among Christians, was their practice of substituting human creeds for the Bible as guides for Christian faith and practice. This side

of the old face of unity urged all Christians of all churches to give up their creeds and confessions of faith and to follow the simple New Testament plan of salvation.

The left side of the Disciples concern for unity was the general idea that within the New Testament there was enshrined a complete pattern for the finished church. Therefore, Disciples felt called to tell other Christians what this pattern was, to put it into practice, and to enlist Christians of other churches to join them in the right and perfect New Testament order of the church.

As our "movement" developed this pattern was interpreted as including open Communion, congregational autonomy, lay preaching and the observance of the Lord's Supper every Sunday. Also, the pattern was felt to require the elimination of bishops, church organizations, rituals of worship, written prayers, and some insisted that the organ, also, had to be eliminated.

These two sides of the early Disciple of Christ face of unity have remained with us as our plea and plan for unity. In short, our old face of unity was that of restoration. The perfect plan and order were understood to be contained in the New Testament. Our plea for unity was to restore the ancient order and thereby to bring the family of God into oneness.

We hesitate today to claim that there is one simple pattern for the Church to be discovered within the New Testament. The church at Jerusalem was not like the church at Antioch. The church at Jerusalem on the day of Pentecost was not like the church at Jerusalem some fifteen or twenty years later, when Paul visited the brethren

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after his conversion. The churches under Timothy's pastoral care at the end of Paul's career were certainly far different from the churches which Paul organized on his first missionary journey.

All this is to raise the question: which pattern of which New Testament church will be restored? To ask the question is to understand why we Disciples, claiming to restore the unity of the New Testament, have ourselves divided into at least three different separate bodies.

The revealing results of our history have made self-evident that our old face of unity has now come to be divisive. We see that restoration and unity are not one and the same thing. Actually, the attempt to call other Christians away from their churches to what we said was the New Testament pattern has proved to be no more than an attempt to convert them to our position.

In fact, those whom we are trying to recall to our New Testament pattern have themselves, as sincerely as our forefathers, tried to restore the New Testament Church. This is true of the Congregationalists, the Baptists, the Methodists, and for most all of the Pentecostal sects. Each one has sought to restore the New Testament order and practice, and the result has proved to be anything but unity.

During my student days at Yale Divinity School nearly twenty years ago I read Dr. Richard Niebuhr's book on *The Social Sources of Denominationalism*. The thesis this book advances is that creeds and doctrinal differences do not explain the denominations, but actually are only tools for expressing social differences; that the basic sources of the denominations are the social issues of race, language, nationalism and economics.

The final conclusion which Dr. Niebuhr reaches was: denominationalism is the result of a dilemma faced by all Christians. On the one hand the Church must permeate the society of the world, and in doing this the Church tends to compromise the religious ethics of Jesus. On the other hand the Church must champion the ethic of Jesus but in the sect restoration of this ethic the resulting fact of denominationalism denies the very religious ethic which the sect is seeking to champion. Denominationalism, therefore, is the epitome of compromise. In all of its forms it represents an accommodation of Christianity to social classes. Divisions are evil because they weaken the witness but, also, because they deny the faith by destroying its witness of oneness in God.

The restorationists and critics of unity need to realize Dr. Niebuhr's keen insight. Each restorationist group, including our own, has added to the denominational denial of our faith; we have accommodated the faith to our particular social likes and thereby have denied the oneness of God's love.

The first facet, therefore, of the new face of unity is the readiness to repent for our present evil of division. Dr. Niebuhr wrote, thirty years

ago, "the road to unity is the road of repentance. The road to unity is the road of sacrifice which asks of churches as of individuals that they lose their lives in order that they may find the fulfillment of their better selves."

What Dr. Niebuhr called for then is now coming to be, in the new face of unity, which is known as the *ecumenical movement*. The denominations involved in this movement are not saying to each other that they have the right church and that all others are invited to join them, but all together they are saying, Let us confess our common sin of division, let us seek together the way of unity, let us learn from each other the values of our combined heritage, and pray God that he will show us the way of togetherness.

Dr. Walter Sikes, one of our leaders in the Ecumenical Movement, writes:

"If we recognize and confess that we, along with our fellow-Christians of whatever name or sign, are for the time being and whatever time we are able to foresee, involved in the sins of our fathers to which we have given our consent, and if we confess in contrition our own guilt and penitence, the irony in which we are involved may then be dissolved. And by bringing forth fruits worthy of repentance, we may find even now the unity of the spirit in the bonds of peace."

A second aspect of the new face of unity is the realization by congregationally governed churches like ours, that the theory of unqualified congregational independence and autonomy is incompatible with the spirit of the New Testament. In other words, we have come to see that the spirit of unity and oneness of the New Testament Church is not compatible with the idea of restoring a so-called New Testament pattern of congregational independence.

In fact, many congregational churchmen are coming to agree with the late Professor Clarence T. Craig that even the local churches of the New Testament recognized at least two limitations on their independence. First, the limitation involved in accepting the authority of the apostles, and second the limitation involved in accepting the special position of the mother church in Jerusalem.

Thus, many congregational churches, although not wanting to accept an order of bishops, are nonetheless dropping their condemnation of the episcopal orders of church organization. This means that various churches are now ready to accept a type of church organization that will include both the congregational and the episcopal patterns, but will also maintain an orderly cooperation under the authority of the reality of the oneness of the Church of Christ.

A third facet of the new face of unity is just in the aborning state, but it is definitely here. In a Kansas State Council of Churches' annual meeting it was altogether obvious that many of our denominations are doing a wonderful work of co-

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Editorials

Many Hats

LAST October 5 the newspapers of our City reported that a shipment of two tons of clothing and supplies "left St. Louis today" for Lambarene, French Equatorial Africa.

On Sunday, January 17, one of our businessmen, Lisle M. Ramsey, who is also president of Religious Heritage of America, will present the goods in person.

Of all the places that need such goods how did it happen that this one received attention? And why did it happen on January 14? It is because an intrepid Alsatian set up a hospital in this out-of-the-way primeval forest in 1913, and he is still there. Thursday, Jan. 14, is his birthday. He is 85 years old. His name is Albert Schweitzer.

Social custom has a name for a fellow who tries to do many different kinds of work. He is called a jack-of-all-trades. Usually, the interpretive phrase is added, "and master of none." Occasionally a person comes along who can, to use another phrase, wear several hats, and wear them well.

Albert Schweitzer is such a person. He has worn many hats, all of them well. That we know him best, in fact, almost entirely now, as a medical missionary, does not blind us to what he could have done, and has done, in other fields of endeavor.

Early in our student days at the University of Marburg, we were searching around for something easy to read that might also be educational. Our hands fell on *Aus Meinem Leben und Denken* by Albert Schweitzer. (It was translated as *My Life and Thought* in 1933.) This book pushed back our horizons farther than any other single work had done before.

Here was a man who wrote a Ph.D. thesis while preaching, who was a professor in the theological faculty of the University of Strasbourg and a student in the medical faculty at the same time, who wasn't satisfied to be the outstanding organist in Europe—he had to write on "Organs and organ building" and publish a definitive study on Bach.

As a college teacher we wondered how to capture the wonderful enthusiasm of youth for things that matter. We found our answer in Kagawa—and Schweitzer. Term after term it was the same. No one had the ambition to undertake more than one career,

but everyone received inspiration from this man of his times, turned pioneer. Rarely did a young person think Schweitzer was foolish for choosing to work where he believed he was most needed.

The ability to inspire is Schweitzer's most important influence on Europeans and Americans. It is true that Bach lovers, New Testament scholars and even the medical work all have to deal with his ideas on their subjects. But his reverence for life is more than an idea, and its influence has been considerable.

It is his devotion to his children of the forest, and the philosophy of civilization that has grown from his life in Lambarene that make Albert Schweitzer the best-known living man today. Congratulations, sir, and thanks.

Spiritual Perception

THERE is plenty of talk about Christian unity. What is Christian unity? We do not propose to attempt an answer to the question in this space, but we would call attention to one factor which is always involved in such a question, and in an answer to the question.

The answer will depend upon the depth of spiritual perception of those concerned. Listen, for example, to the person who is sure that his tradition, his church, is the only perfect illustration of what God wants the church to be. He has an answer. Come on in!

The shallowness of his spiritual perception is equal to his lack of knowledge. He doesn't know that some persons in half a hundred other traditions are singing the same song he is singing, about themselves and against him. And his heart has never been tuned to the things of the spirit at the same time his brother was at prayer. So he has overlooked the vastness of God's love.

Another type is the organization man (apologies to Madison Avenue). He thinks unity means a bigger organization with more committees. So, when he hears of a world conference on unity he rebels. Lack of spiritual perception, sometimes willful, we suspect, prevents his sitting with his brother to hear what God has to say. He's sure there is something rotten—in Geneva.

What is unity? How deep is your spiritual perception? What kind of an answer can you hear?

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The answer will depend upon the depth of spiritual perception of those concerned. Listen, for example, to the person who is sure that his tradition, his church, is the only perfect illustration of what God wants the church to be. He has an answer. Come on in!

The shallowness of his spiritual perception is equal to his lack of knowledge. He doesn't know that some persons in half a hundred other traditions are singing the same song he is singing, about themselves and against him. And his heart has never been tuned to the things of the spirit at the same time his brother was at prayer. So he has overlooked the vastness of God's love.

Another type is the organization man (apologies to Madison Avenue). He thinks unity means a bigger organization with more committees. So, when he hears of a world conference on unity he rebels. Lack of spiritual perception, sometimes willful, we suspect, prevents his sitting with his brother to hear what God has to say. He's sure there is something rotten—in Geneva.

What is unity? How deep is your spiritual perception? What kind of an answer can you hear?

Let's Listen for Persons Who Want to Belong

Those Outside

by Jerry P. Jones

Minister of Christian Education
Central Christian Church
Glendale, California

REUEL HOWE¹ tells a haunting story of a mother and her eight-year-old daughter. The daughter had done something that made her feel alienated from her mother and for which she felt guilty.

Angry and hostile, the child stomped out of the room and went upstairs. There she found a new dress that her mother was going to wear to a party that night. Nearby was a pair of scissors that her mother had been using. She picked up the scissors and mutilated the dress, thereby symbolically and actually injuring her mother.

After awhile the mother came up to the room and saw what the daughter had done. She was heartbroken and threw herself down upon the bed and cried. Soon the little girl came in and walked slowly to the bed. "Mother," she whispered anxiously. No reply. "Mother—Mother." No reply. "Mother, Mother, please," again pleaded the daughter.

After a moment the mother asked, "Please what?"

"Please take me back, please

¹Reuel Howe, *Man's Need and God's Action*: The Seabury Press (Greenwich, 1955).

take me back," prayed the little girl.

The author relates this to the church and man's need for it. "This is the cry of man. Do you hear it? We who are the church do not always hear that cry. We sometimes say that the world is not interested in what we have, and so we go into our churches and close the doors behind us. The clergy settle down to be chaplains to the faithful, and the faithful just settle down. Outside those doors go thousands and millions of men and women who in one way or another cry, 'Please take me back.' "²

Those outside the closed doors of our churches are crying to be a part of our great cause but we are often deaf to their cries. Listen—one is saying, "Take me back—see me as a person." God made us persons. If we are persons then each one of us is important in his own right. Cain is his brother's keeper. We must see the intrinsic value in those persons that are outside.

One summer I was a part of an adventure—an adventure in Christian living through concerned groups. This was a summer conference for high school

²Ibid., p. 133-134

young people, experimental in nature. The young people lived and worked in small groups with the idea being that in those groups love and concern could grow. One of the girls coming into this experience—we will call her Anne—was completely unprepared for what she found there. She had expected a type of experience when through her intellectual maturity and with a certain amount of pushing she could soon be an officer. She had prepared for her "big push" by reading and memorizing passages from religious books in order to impress the adult leaders. She was brilliant enough to have observed that in most "democratic" conferences it is the adults whom it pays to impress.

It is not hard to guess what effect her pushing could have on a group of people her own age. At first she was completely rejected. But remember, this is a group learning to love persons as creatures of God. By the end of the conference period they were able to see past her clumsy attempts for acceptance and recognition.

When she wrote her evaluation of the conference she said, "This is the first time I have ever felt a part of any group. I guess I

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do want to be a teenager and not an adult."

Anne was crying to be taken back and her cries, as often happens, had in a tragic manner taken on a form that was pushing her farther away. That is, until she came into a group that took the time to hear her real cries. A group that was willing to take her in and to see her as a person.

Yes, the cries can be heard if we would only listen. Anne was crying, "Please take me back—see me as a person." Listen—others cry, "Please take me back—let me belong." Everyone belongs in the Kingdom of God—or has a right to. There are no cast-offs in the Kingdom, no wall-flowers, no one like Cain, a fugitive and wanderer in the earth. This is what Jesus was about when he ate with publicans and sinners, when he accepted the sinful woman.

Sometimes our refusal to let people *belong* arises out of good but short-sighted motives.

Return once again with me to that adventure I was telling you about. This time let's meet Jim. At the beginning of the conference Jim showed extreme shyness. He exhibited a feeling of being left out, alone, and unwanted.

The group, in its function as a Christian family, became aware of this and instead of rejecting him as rebellious or as an "odd-ball," they went out of their way to include him, to let him know that he could make a contribution.

Soon Jim felt perfectly free in speaking out in front of the group. He could because he knew he was one of them, and that his contributions would be appreciated no matter what their value. Jim's real point of growth came before the total conference. His group was to do a skit depicting conference. Included in the plans, Jim did not back down. He belonged to the group and did not wish to let them down.

His fear was very evident as he

How Did Jesus Do It?

by George W. Smith

IT HAS been the desire of the members of the Christian Church down through the years to win people to Christ. In so doing we have looked at the New Testament for our orders, and for ways in which it is to be done. If we have been approached by the question, "What must I do to be saved?" we have said, "The New Testament says, faith, repentance, confession, baptism, and a fruit-bearing life will save you." This all seems rather clear.

The big problem that confronts us today is: *how are we going to get the man to want to be saved?* Logically, we must follow our first suggestion—look to the New Testament.

Jesus said, "Go ye therefore, and teach, and baptize . . ." There is nothing here that says, sit in the pews and wait until they come. "Go ye," means to go, to seek.

In dealing with Zacchaeus, Jesus went to his house and no doubt as they were visiting or eating Jesus spoke to him about his soul. Then He said, "For the Son of man is come to seek and to save that which was lost." Again, we must understand that the word "seek" means something.

Then, again, Jesus was telling about a man who made ready a supper and said to his servant, Have those who are bidden come in. The servant in turn informed him that the people wouldn't come. They all made excuse. It was then that we have these words recorded in the scriptures, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Strong words are "go" and "compel." These do not say, Sit and wait.

This type of reasoning and like scriptures could take many pages of paper, but these are enough. If we are a New Testament people, and if we intend to follow the words of Jesus, we will have to do more than we have been doing about those who are lost to the Kingdom.

George W. Smith is minister of the Christian Church at Danville, Indiana.

played his part which was to be the returning conferee telling about conference to his parents. There in front of the whole conference he told how his group had helped with his problem of shyness. Afterwards, as I walked back to our cabin Jim came running up to me, threw his arm around my shoulder as we walked and said, "I don't think I'll ever be afraid again."

Of course he will be afraid again because he had to return to groups that are not ready to let him belong. But for one wonderful moment Jim experienced the invigorating thrill of being a contributing part of a

group, of belonging and of being needed. He had been crying out all of his life, "Take me back, let me belong," and at last someone had heard him. They would not have heard him if they had been more interested in having their own noisy way in the group or in the applause for a perfectly executed skit.

We spread the gospel through our attitudes toward others. If we hear their cries to be taken into the fellowship, to be appreciated as a person, to belong to God's Kingdom, and if we dedicate ourselves to let God's love shine through us, then we are truly evangelistic.

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Doubling Clothing Gifts

CHICAGO—American Protestant and Eastern Orthodox churchgoers will be asked to give 10,000,000 pounds of used clothing for overseas relief in 1960, doubling their 1959 efforts, it was announced here.

Dr. R. Norris Wilson of New York, executive director of Church World Service, overseas welfare arm of the National Council of Churches, also sounded an urgent call for 2,000,000 blankets to keep refugees in several lands from freezing this winter.

The appeals were issued at a special conference sponsored by CWS and five other Council units. It was attended by more than 100 leaders of various denominations and co-operative church organizations to plan participation in the 1960 "United Clothing Appeal of the Churches," which begins in February.

Blankets, said Dr. Wilson, may be wrapped up and sent—transportation charges collect, if necessary—to the nearest CWS clothing collection center. Five U. S. regional centers are located in Nappanee, Ind.; New Windsor, Md.; St. Louis, Mo.; Modesto, Calif.; and New York.

Regular annual clothing drives are made in individual churches or through cooperative community-wide campaigns. The donated garments are sent, together with 8 cents per pound for processing costs, to one of the CWS centers for overseas shipment preparation.



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WCC Leaders on Soviet Visit



A FIVE-MAN DELEGATION from the World Council of Churches, headed by WCC General Secretary W. A. Visser 't Hooft (third from right), completed three-and-a-half week visit to the Soviet Union which began as they were guests of the Russian Orthodox Moscow Patriarchate. From left: Alexander de Weymarn, a WCC researcher; Dr. O. Frederick Nolde, New York, director of the Commission of the Churches on International Affairs; Francis House, WCC associate general secretary; Dr. Visser 't Hooft; U Kyaw Than of Rangoon of Burma; and Dr. Nick Nissiotis, assistant director of the WCC's Ecumenical Institute near Geneva.

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In Christmas Message

Dahlberg Hits Timidity

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"It is a sin and a disgrace to us all," Dr. Dahlberg said, "that we should permit a materialistic God-denying Communist like Nikita Khrushchev to grab the ball and run away with it—going down the field of history with such great words as universal disarmament, world friendship, reconciliation and good will.

"These are our words, Christian words. . . . May our Father in heaven forgive us for being too timid to proclaim and implement the very message that was given to us on that Christmas Eve so long ago."

The message was prepared before the Council president's mission to visit and bring Christmas greetings to U. S. soldiers, sailors and airmen

manning defense outposts in the Pacific. He delivered a Christmas Day sermon to armed forces personnel on Okinawa. From there he visited defense personnel in Taiwan and the Philippines. He is making a post-Christmas tour of church-supported refugee centers in Asia and the Middle East in a month-long journey by air that will take him on the first round-the-world mission ever carried out by a Council president. He will return to New York, Jan. 14.

Tearful Audience

MOSCOW—An appeal for Christian unity from Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, brought tears to the eyes of worshipers in Moscow's only Baptist church.

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After visiting the Russian Orthodox theological academy at Zagorsk, 40 miles from here, the five-man delegation attended an evening service in the Baptist church, where they were welcomed by Alexander Karev, deputy chairman of the General Council of Russian Baptists.

Despite Moscow's severest frost in the last ten years, almost 2,000 worshipers jammed the church to welcome the visitors.



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The Church at Large

Birth Control Issue
And "Ecumenical" Council

Top Stories of 1959

BUFFALO, N. Y.—Religion editors across the country rated the recent birth control issue as the top religious news story of 1959 in a survey by the Religious Newswriters Association.

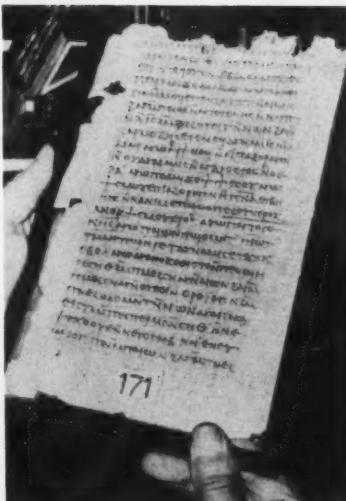
In second place was Pope John XXIII's announcement of an Ecumenical Council; in third, the debate over likelihood of a Roman Catholic being nominated for, or elected to, the Presidency; and fourth, improved Protestant-Catholic relationships.

Six of the "Top Ten" stories compiled by the editors were those dealing with co-operation or controversy between Protestants and Catholics.

Results of the poll were announced here by Lance Zavits, religion editor of the *Buffalo Evening News* and member of the association's executive committee.

The RNA comprises about 80 men and women who cover the news of religion for the secular press, including newspapers, news magazines and wire services. It was formed in 1949.

Gospel of Thomas



THIS PAPYRUS PAGE is from the ancient coptic manuscript containing 114 sayings attributed to Jesus which has been released simultaneously in five languages by U. S. and European publishers.

Found in 1945 in an Egyptian cave overlooking the Nile River, the manuscript dates from the fourth century and is ascribed to Thomas.



AT THE ANNUAL MEETING of the Friends of the World Council of Churches in New York, three council leaders chat during luncheon (left to right): Dr. Franklin Clark Fry, president of the United Lutheran Church in America, chairman of the Council's Central Committee; Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, one of six WCC presidents; and Dr. Roswell P. Barnes, executive secretary of the U. S. Conference for the World Council of Churches. It was announced at the meeting that construction of the new \$2,500,000 WCC headquarters in Geneva would begin in March.

Editor of "Detroit Free Press" A Brotherhood Chairman

NEW YORK—Lee Hills, executive editor of the *Detroit Free Press*, has been named national chairman of the newspaper committee for Brotherhood Week, Feb. 21-28, sponsored annually by the National Conference of Christians and Jews.

His appointment was announced here by Miss Cornelie Otis Skinner, actress and author, who is national chairman of the observance.

Accepting the post, Mr. Hills observed that "no person, except perhaps those who pride themselves upon their prejudices, can for one moment doubt the high cost to the human race in the lack of brotherhood."

Ruins of Gomorrah?

AMMAN, JORDAN—Ruins believed to be the site of ancient Gomorrah, Biblical city of "brimstone and fire" and, with Sodom, centuries-old symbol of infamy, have been found 40 feet below the waters of the Dead Sea.

Spotted by airplane pilots, the site is at the south end of the sea of the Lisan peninsula.

One of five "cities of the plain" mentioned often in the Bible, Gomorrah together with the others was

destroyed by "brimstone and fire from the Lord out of heaven" because of the wickedness of their inhabitants. *

R. Catholic Population

CINCINNATI, O.—Roman Catholics throughout the world totaled 527,643,000 as of last June 30, or 18.3 per cent of the population—an increase of one-tenth of one per cent.

Disciple General Dies

FORT SHERIDAN, ILL.—Major General Olaf H. Kyster, Jr., Commanding General of 5th Region, United States Army Air Defense Command, located here, died at Walter Reed Army Hospital, Washington, D. C., recently.

General Kyster was a member of First Christian Church, Stuttgart, Ark.



**CHAPMAN
COLLEGE**

Orange, California

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Unusual Housing and Work Opportunities for Married Students

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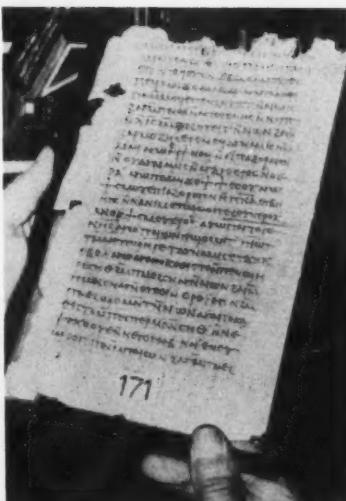
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FORT SHERIDAN, ILL.—Major General Olaf H. Kyster, Jr., Commanding General of 5th Region, United States Army Air Defense Command, located here, died at Walter Reed Army Hospital, Washington, D. C., recently.

General Kyster was a member of First Christian Church, Stuttgart, Ark.



**CHAPMAN
COLLEGE**

Orange, California

Spring Semester opens
February 1, 1960

Unusual Housing and Work Opportunities for Married Students

NEWS *in focus*



Was "Creation" by Evolution?

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Churchman 103

DR. ARTHUR JUDSON BROWN, 103-year-old Presbyterian patriarch, hands out birthday cake to (left to right): Ebenezer N. Abbo-Offei, Ghana; Mateo Occena, the Philippines; and Young H. Hahn, Korean; at a luncheon in his honor in New York given by the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U. S. A. Dr. Brown is still active as treasurer and trustee of the inter-creedal Church Peace Union.



—RNS

"Share Your Bread With the Hungry"

JAPANESE YOUNGSTERS line up to receive a meal dispensed by Church World Service workers in Nagoya, heart of the area devastated last September by Typhoon Vera which left 1,300,000 homeless. Long-term help is envisaged by relief and rehabilitation officials. CWS is the overseas welfare arm of the National Council of Churches in the U. S. and Disciples support it through Week of Compassion funds.



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WORLD BROTHERHOOD

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He succeeds Dr. Arthur H. Compton of Washington University, a Nobel Prize-winning scientist. Dr. Compton, a founder of WB, remains as one of its co-chairmen. Dr. Everett R. Clinchy is president of the world organization.

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WASHINGTON, D. C.—Dr. Mordecai Johnson, 69, a Baptist minister who

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HOUSTON, TEXAS—The Council of Churches here is preparing a new directory which will list churches and ministers of all faiths in the Houston area. The directory will contain names, addresses and telephone numbers of churches, clergymen and denominational offices and their executives, along with information about Houston church life. —GAYLE HARRIS.

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Thanks for Everything

by Thelma Turner Tidwell

JUNE was feeling all crossways with the world as she walked listlessly down the street. She had come to California to achieve success. She had studied at Jo-lene's Design School for two months, but she wasn't "finding herself" somehow.

That young man was singing again! Only last week she had heard him as she passed by his news stand. It was rather diverting, to say the least, for a person to be singing on a public street. She paused and looked up at him slantwise. He was



Illustrated by Bartig

a handsome, well-groomed fellow with a strong face and an air of careless poise.

"Why do you sing?" she asked on impulse.

His attitude changed to alert attentiveness, as the song ceased in the middle of a phrase. He answered in a clear and pleasant voice, "To keep my courage up."

"You sing unusually well. Do people ever toss pennies to you?"

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sort of smile that brought an unaccountable twist to June's heart.

She began thumbing idly through a *Vogue*.

"A magazine, Miss?"

"I don't know. I'll see if I find what I want in this one. I'm a designer, and I'm looking for something I can't seem to find."

A huge German police dog walked from behind the man and pressed against his leg. "That's a beautiful dog you have there. I bet you're proud of him."

"I'm more than proud of her. I'm deeply attached to her."

"Man-dog fixation," June teased.

"That's right." He caressed the dog's head affectionately, as he continued, "So you are a designer?"

"Correction—an aspiring one. I came here a few months ago to study. I had to do something. There was no chance for a future in my home town. Folks were plenty glad for me to design their clothes, but paying for it was a different proposition."

"You're from Texas, aren't you?" he asked.

She looked at him in surprise. "Yes, how did you know?"

"Your voice. I suppose you are making rapid progress out here."

She gave emphasis to her answer with a shrug of her shoulders. "Not especially. Seems the cards are stacked against me. I've never had a chance."

"How's that?"

Shadows of discontent harshened June's face, as she considered an answer to his question. She didn't know just how to tell a stranger that everything had always seemed to work against her. She thought of her two older sisters and the old frustrating jealousy seized her. They had always received the prettiest dolls and the prettiest clothes and were allowed to go visiting in the summer.

When she had complained, her mother would always say, "Wait until you are their age and you will have clothes like theirs. Wait until you are old enough, and then you can go visiting with your sisters."

Then her father had died, and there was very little money for clothes or trips or college later on. She had started sewing and had liked it. Dreams of attending an eastern fashion school had become an obsession with her. But there had been no money for eastern schools.

She looked at her hands as she spoke. "Well, I just never have had a break," she finally began, and the tones of her voice were colored with bitterness. "I didn't have an opportunity at home. There was never any money, so I couldn't go East. I got to come here because I have a cousin who invited me to stay with her."

"That must have been a terrific disappointment," he agreed quietly.

"Very—but no one understood me at home. They thought I had my head in the clouds and would be better off if I could be content to be just like the common herd."

"Did your folks mistreat you?"

"Oh, no. But they thought I should be satisfied to go to college there at home," June explained.

"I guess being a member of a family has its problems," he said, as if to himself. "But I would have given anything to have belonged to one."

"You have no people?"

"I'm an orphan. Just sort of grew up."

"Really?"

"College was rough for me, too. Worked my way through. I managed three years graduate work after that. I have found the road to success is long and filled with many crooks—folks or no folks."

"Well, I have about given up the idea of ever reaching success. There's too many odds against it."

"As long as a man is endowed with his God-given faculties, he can go as high as he wishes."

June's interest heightened toward this stranger. "That's pretty talk, but you don't believe it, do you?"

"I most assuredly do," he answered.

"Why, I can't even get a job," she admitted.

"Do you really want one?" There was not the slightest trace of sarcasm in his question. Rather his manner implied earnest interest in her problem.

She hedged a moment. "I'll admit I have never found just what I wanted."

"It's strange, but often the most insignificant job gives us the opportunity we've been waiting for."

"That just happens in fiction," said June.

"If I hadn't been a bellhop, I might have never had a chance to go to college. A physician spent a few days at the hotel, took an interest in me and gave me a part-time job in his office."

"But I don't like to work under people. They always try to lord it over me. I want to be free to express my own ideas," she protested.

"No person can be mastered by man or environment as long as he is master of himself. The more we serve, the more generous life is with its offerings."

"You're a preacher!" cried June. "I bet you're running this newsstand so you can meet all types of people and learn how to deal with them."

"Just a roadside philosopher." He paused and drew the back of his hand heavily across his eyes. "I got sidetracked in my career. So, I've started

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“Where the Scriptures Speak . . .”

by the Editor

January 17, 1960

Scripture: Acts 15:1-2, 12-21.

WE ARE likely to say, at different times, that various teachings of the New Testament are “the heart of the gospel.” Surely, the topic under discussion today is one of the most important to understand and one of the most difficult to follow.

The way the topic is stated, we gather that those who planned the lesson think that there should be, in some way, opposition between gospel and legalism. The trouble arises when Christians attempt to make their religion simply a “new legalism” with which to oppose the older legalism. That is the first lesson that we must learn from this study today.

Gospel is news, good news. It is the evangelizing aspect of the Christian religion. It is the historic fact of the lordship of Christ being proclaimed in the world. It makes its own appeal to all sorts and conditions of men, who respond to it according to their own status and ability.

Law is something which is cold, formal and imposed from without. It may be decreed by a dictator or voted by the people of a democracy. So far as the individual is concerned, however, his response to it must be automatic and unquestioned.

If we apply these two ideas to religion, we have a good idea of what was going on in Palestine in the first decades of the life of the church. By the time the experiences took place which we are studying today, there were two chief centers of the church. Of course, one was Jerusalem. This was the place where the Pentecost experience took place.

It was a holy city to the Hebrew people and there is plenty of indication that the Hebrew people who became Christian kept up their relationship with the temple, to some degree. Especially, they kept the law of Moses.

To the north, in Antioch, the situation was different. Here, the people were mostly Gentile, non Jewish. The Gentiles were all the people who were not Jewish. This is what the word meant to the Jews. The gospel was preached here, and received a response. They had never kept the law of Moses, had no food laws, no temple ritual, no concept of one God. They were idol-worshippers, emperor-worshippers, with a rather primitive religion.

What would happen when these two forces met? Jewish Christians, coming with Christianity and the fulfillment of all their hopes plus a desire to remain true to their own traditions, now met Gentile, non-Jewish persons who had heard and accepted the lordship of Christ. They had become a church.

What happened is contained in the few verses that are chosen as our text to study today. “Some men” went to Antioch from Jerusalem and told them that they had to keep a part of the law of Moses. Otherwise, they said, “you cannot be saved.” (Acts 15:1.) This is the heart of the whole matter.

Does a non-Jewish Christian have to keep part of the Jewish social and moral law code in order to be saved? Is the gospel simply a new legalism to take the place of an old legalism? Paul and Barnabas led the opposition to these men from Judea.

Once, I heard a man speaking about this passage, trying des-

perately to make all the New Testament churches one glorious and happy family, without dissension. To see them as they were seemed to destroy his concept of the New Testament church. This man said that since “some men” came down from Judea, they obviously were not members of the church, but simply Jews that were still trying to cause trouble in the church and help destroy it. I don’t believe you will get very far understanding the Bible from this technique. This chapter seems to make it quite clear that the Christians in these two churches had a difference of opinion. It had to be settled some way.

One thing catches our eye first, as we read about the discussion in Jerusalem on the subject. (Verses 12-21.) That is the fact that after all the others had “finished speaking” James said, “Listen to me.” (Verse 13.) The Revised Standard Version has him saying, “My judgment is,” as he gave his decision. The King James translation, “My sentence is,” seems even stronger. In either case, it is a very interesting situation.

We wonder just what kind of government the congregation in Jerusalem had. The government of that church seems somewhat different from modern churches.

Roman Catholics might well question what authority Peter had in this situation. Protestants might wonder why no vote of the elders and deacons was taken. The upshot of the whole thing was that James decreed that the Antioch Christians should keep four of the Jewish laws. (Verse 20.) The fact that two food laws were substituted for circumcision as laws to be



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What would happen when these two forces met? Jewish Christians, coming with Christianity and the fulfillment of all their hopes plus a desire to remain true to their own traditions, now met Gentile, non-Jewish persons who had heard and accepted the lordship of Christ. They had become a church.

What happened is contained in the few verses that are chosen as our text to study today. “Some men” went to Antioch from Jerusalem and told them that they had to keep a part of the law of Moses. Otherwise, they said, “you cannot be saved.” (Acts 15:1.) This is the heart of the whole matter.

Does a non-Jewish Christian have to keep part of the Jewish social and moral law code in order to be saved? Is the gospel simply a new legalism to take the place of an old legalism? Paul and Barnabas led the opposition to these men from Judea.

Once, I heard a man speaking about this passage, trying des-

perately to make all the New Testament churches one glorious and happy family, without dissension. To see them as they were seemed to destroy his concept of the New Testament church. This man said that since “some men” came down from Judea, they obviously were not members of the church, but simply Jews that were still trying to cause trouble in the church and help destroy it. I don’t believe you will get very far understanding the Bible from this technique. This chapter seems to make it quite clear that the Christians in these two churches had a difference of opinion. It had to be settled some way.

One thing catches our eye first, as we read about the discussion in Jerusalem on the subject. (Verses 12-21.) That is the fact that after all the others had “finished speaking” James said, “Listen to me.” (Verse 13.) The Revised Standard Version has him saying, “My judgment is,” as he gave his decision. The King James translation, “My sentence is,” seems even stronger. In either case, it is a very interesting situation.

We wonder just what kind of government the congregation in Jerusalem had. The government of that church seems somewhat different from modern churches.

Roman Catholics might well question what authority Peter had in this situation. Protestants might wonder why no vote of the elders and deacons was taken. The upshot of the whole thing was that James decreed that the Antioch Christians should keep four of the Jewish laws. (Verse 20.) The fact that two food laws were substituted for circumcision as laws to be

Legalism



Meaning for Today

by Herschell H. Richmond

obeyed still does not remove the stigma of legalism from this concept of the gospel.

Fortunately for us, somewhere along the line, Gentile Christians decided that they did not have to keep the Jewish law or the Jerusalem concept of it. Persons are free to come to Christ, direct, and he will receive them.

The Scripture

Acts 15:1-2

1 But some men came down from Judea and were teaching the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." 2 And when Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question.

12-21

12 And all the assembly kept silence; and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles. 13 After they finished speaking, James replied, "Brethren, listen to me. 14 Symeon has related how God first visited the Gentiles, to take out of them a people for his name. 15 And with this the words of the prophets agree, as it is written,

16 'After this I will return,
and I will rebuild the dwelling of
David, which has fallen;
I will rebuild its ruins,
and I will set it up,

17 that the rest of men may seek
the Lord,
and all the Gentiles who are
called by my name,
18 says the Lord, who has made
these things known from of
old.'

19 Therefore my judgment is that
we should not trouble those of the
Gentiles who turn to God, 20 but
should write to them to abstain from
the pollutions of idols and from un-
chastity and from what is strangled
and from blood. 21 For from early
generations Moses has had in every
city those who preach him, for he
is read every sabbath in the syna-
gogues."

THE issues culminating in the council at Jerusalem constitute an important chapter in the age-old struggle for religious freedom. Across the centuries this struggle has been waged in various situations and under different circumstances. Yet the basic issues remain much the same. The conflict revolves about the question of how much liberty we have to interpret our faith and practice according to our conscience.

Theologians, no doubt, would assign this conflict to the realm of authority. To make it more easily accessible to us, however, we need only to grapple with the problem of the gospel versus legalism. In other words, we are dealing with the conflict between, what Paul would call, "the freedom wherein Christ has set us free" and the rigid legalism of an authoritarian code of faith and practice.

Scholars admit that this account of the Jerusalem council raises several problems. Interpreters also recognize the risks involved in trying to evaluate its meaning for today. The relevance of this lesson for our time, so far as each person is concerned, will depend in large measure on his own particular viewpoint. Consequently, any interpreter is likely to lose friends and antagonize people. Yet this is his task, and he must face it honestly and fearlessly.

You are aware of the two distinct issues emerging in this discussion at Jerusalem. One was the question of whether Gentiles must first become Jews in order to become Christians. Is circumcision necessary for salvation? Is it required that a Gentile be circumcised before he can be baptized? This was a loaded ques-

tion, with able proponents lined up on each side.

The other question concerned an open fellowship between Jewish Christians and Gentile Christians. Primarily, this was a matter of table-fellowship, involving foods, in the common meals served in integrated churches. Must Gentile Christians be compelled to "live like Jews," or were they freed from observance of traditional Jewish customs?

The council in Jerusalem apparently arrived at a compromise on these two issues. In regard to circumcision it was agreed "that we should not trouble those of the Gentiles who turn to God." As to table-fellowship Gentile Christians were enjoined, out of respect for their brethren of Jewish origin, to observe a minimum of the Mosaic food laws.

So far we are probably agreed that this was a wise and fair decision. The gospel won out over legalism. Both the Jewish and Gentile Christians were granted concessions, in a Christian spirit.

What implications does this decision at Jerusalem have for our modern faith and practice?

Does it suggest that church membership should be open to all Christians without regard to their mode of baptism?

What about the issue of table fellowship? Do we allow tradition to bar us from social intercourse with our brethren?

Will the gospel ultimately win out in its struggle with legalism? Will the love of Christ triumph over narrowness, and selfishness?

Mr. Richmond is minister of First Christian Church, Rochester, Minnesota.

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Consulting the Pastor

by Charles F. Kemp

How to Be Counseled

Fourth Article in Series

HOW can I benefit from pastoral counseling?

This is a good question. Many books and articles have been written on "How to Counsel." I haven't seen any on "How to Be Counseled," but the fact remains that the attitudes of the one seeking help are just as important as the skill of the counselor.

It is obvious that the counselor must understand his task. It is also true that the person seeking counsel should understand his part of the task. The purpose of this article is to help define the role of both counselor and counselee, pastor and parishioner seeking help so that some who might be seeking help can do so more effectively.

It must be said in the beginning that the pastor or counselor must be one in whom you have confidence, one you trust. If this is not present, no satisfactory relationship can be established. If this is true, then several suggestions can be made—

(1) Begin with the realization that your growth or the satisfactory solution of your problem depends upon you. It is an axiom of all counseling that "you can only help those who want to be helped." Unless you make the effort, the counselor cannot do it for you. He can help, but only you can live your own life. The ultimate decisions are up to you.

(2) Recognize the fact that it may take time. Some problems can be solved in one interview, but many can't. One of the difficulties of pastoral counseling lies in the fact that people come

to the pastor expecting him to take their problems as he does a sermon—divide them into three points and a conclusion and give them the solutions. This cannot be done. As we said in the first point, only you can provide the ultimate solution. Such solutions cannot be reached in a hurry. It takes time.

Take, for example, a family difficulty. Those attitudes that have created the problem have developed over a period of years, they cannot be eliminated in a matter of minutes or hours.

(3) We would carry point two one step further and say that the solution of your problem depends on your willingness to persist. We are speaking here of more difficult problems that may be deeply rooted or highly complex. The attempt to face oneself honestly, which is what you do in counseling, to relive the past, to understand our relationships with others, and the reasons for their behavior, to explore the various possibilities and solutions is a task that demands patience, persistence, courage, and faith. In every such experience there comes a moment of discouragement, even, at times, of despair; then is the test. It can be done—but you must persist.

(4) Remember that you are the one that must do most of the talking. This is not because the counselor has nothing worth while to say but because you are the only one who has lived through the experience. You are the only one who knows what your own

feelings are. It has been clinically proved that as a person verbalizes his own feelings, brings out into the open all his hostilities, fears, concerns, gradually he gains new insight, new perspective, new understanding. If your counselor lets you do most of the talking, he is probably a good counselor.

(5) Remember that your pastor is a pastor and don't expect him to be a judge, a psychologist, a psychiatrist, a doctor, a social worker or a combination of all of these. If there are occasions where he thinks it is well to consult with one of these specialists, do not feel this is because he is not interested in you. It is a matter of professional ethics that no one should attempt a task that some one else can do better. If he refers you to one of these other workers, he still wants to continue as your pastor.

(6) Remember that as a pastor he also is a specialist. He surrounds his counseling, though he may not speak much about it, with prayer and faith. You too must utilize prayer and faith. It is your pastor's conviction, and should be yours, that not he alone is concerned about you and your problem. God also is concerned. Furthermore, it is the Christian faith that whenever an individual makes a sincere effort to grow, to repent, to attain his best, God is very near, as the Scriptures say, "a very present help in time of trouble." In this faith both pastor and parishioner can face a problem together with confidence and faith.



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NEWS

of the Brotherhood

Pension Fund Name Change Is Approved

INDIANAPOLIS—The trustees of the Pension Fund in their December meeting voted to change that organization's official name to "Pension Fund of Christian Churches (Disciples of Christ)."

This action was taken upon third reading of an amendment to the articles of incorporation of the Board of Ministerial Relief. The incorporation dates back to 1895.

The name "Pension Fund of Disciples of Christ" became the corporate designation by similar amendment in 1928.

At that time the Fund was described as a corporation to "furnish support and/or relief" to ministers, missionaries and employees of churches and institutions affiliated with the "religious body known as Disciples of Christ (also sometimes called the Christian Church and sometimes the Church of Christ)." This statement remains in the articles of incorporation.

Announcing the change, William H. Book, chairman of the board of trustees, said: "The new name brings the Fund into proper identification with the rest of the brotherhood. It includes parts of both of the historical names. It allows for continuity and legal succession of the names of this organization, as well as making use of the name almost universally applied to our congregations and recently made officially available for such use."

Unified Promotion Report

Record for Giving

INDIANAPOLIS—Giving of Disciples through Unified Promotion (the "Community Chest" of the Christian churches) during the first five months of the fiscal year has set a new record.

For the first time, the agency has distributed more than a million dollars in such a period.

This record was made in offerings toward an equally unprecedented outreach budget of more than \$6,000,000 set by Christian Churches this year. The five-month figure was \$1,008,874 compared with \$876,817 in the similar period in 1958.

Financially the gain is encouraging, but it is still not enough to meet the budgeted allocations for the current year. The net gain for the time from July through November is about 8 per cent.

Class Birthday Party

ALVA, OKLA.—The Birthday church school class of First Christian Church, Alva, Okla., held its 40th birthday party here late in the fall.

The class was organized 40 years ago by Mrs. E. W. Tanner, teacher until she died two years ago. Henry Alexander is now the teacher.

Before the new church was built, the class met in the Episcopalian church across the street. Mrs. Tanner was once somewhat surprised when the Episcopal bishop of Oklahoma and a high official of the Episcopal church from Baltimore,

Md., visited her class to check on what she was teaching.

Apparently satisfied, they later wrote her to express their satisfaction with her beliefs.

Mrs. Tony Fugit is president of the class, Mrs. C. E. Campbell was chairman of the program committee and Walter Moore is pastor.

Anniversary Dedication

FALLS CHURCH, VA.—The Seventh Anniversary of First Christian Church here was celebrated by the dedication of a \$235,000 sanctuary.

After meeting in an elementary school in nearby Arlington for three years the congregation erected the education unit. The Board of Church Extension assisted in many ways in the total planning.

The sanctuary is air-conditioned and carpeted and becomes the larger wing of the half-million dollar plant located on nine acres of land. Seating 600, the building also includes 10 classrooms, choir room, parlor, offices for secretaries, pastor, associate pastor and minister of music. A unique youth room has a fireplace and an efficiency kitchen.

Dr. Frederick Brown Harris, senate chaplain, brought the address and leaders of the area took part. James Clayton Pippin, now in his seventh year, is the first full-time pastor of the 700-member church. This year 500 active resident members are supporting a \$100,000 budget. A concert given by the pastor's wife, Mrs. Allene Pippin, soprano, during the week of dedication, netted \$1,750.00 and put over the top a drive for \$10,000 to furnish parts of the sanctuary, parlor and pastor's study.



EXTERIOR AND INTERIOR VIEWS of First Christian Church, Falls Church, Va. The education unit was dedicated in 1955 while the sanctuary was dedicated Dec.



6. Shown (from left) are James C. Pippin, minister, Mrs. Pippin and Iverson H. Almand, board chairman.

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Top Honors to Disciples at University of Okla.

NORMAN, OKLA.—Janice K. Hann and Roy B. Adams have been named the outstanding senior woman and man at the University of Oklahoma.

Both are workers in the Disciple Student Fellowship here. Miss Hann is a member of Crown Heights Christian Church in Oklahoma City and Adams is a member of First Christian Church, Wewoka, Okla.

In addition to her DSF work Miss Hann has a 3.74 grade average in mathematics. She is president of the Panhellenic council, member of mortar board and during her college days has won beauty contests, served her sorority in many ways and earned numerous awards and honors open to women in intellectual, social and religious fields of university life.

She is a graduate of Northwest High School in Oklahoma City where she was born and reared.



TOP HONORS at the University of Oklahoma were won this year by Roy B. Adams and Janice Hann, both active members of the Disciple Student Fellowship at Norman. Ralph Sewell, outgoing president of the O. U. Dads' Association, makes the presentation at ceremonies between halves of the Oklahoma-Iowa State football game.

Clifford H. Taylor, author of the article "On Using the Bible," published in the Dec. 13 issue of *The Christian Evangelist-Front Rank*, is a minister of First Church, Killeen, Texas. He came from the chaplaincy Sept. 1.

Adams serves as president of the Disciple Student Fellowship, Sigma Tau and Independent Students Association. He has a perfect 4.0 grade average, all A's for 121 hours of college work.

A distinguished military student in the army ROTC, he has been an officer in many campus organizations, honorary societies and won numerous awards in most all areas of school life.

Commenting on his various activities Adams believes the church and DFFS to be among the most valuable. "I get the feeling that some students consider the religious aspect of their activities secondary," he said. "To me, the work I can do for my church and the DSF is more important than anything else. Religion is a basic."

Disciples Ambassador of Goodwill Visits New Church

Rosa Page Welch Gives Salem, Illinois, Concert

SALEM, ILL.—Rosa Page Welch, internationally known singer of sacred songs who has come to be known as the Disciples' mezzo soprano ambassador of goodwill, presented a Christmas concert at Central Christian Church here Dec. 9.

Mrs. Welch, who lives with her husband in Chicago and has four grandchildren, has been busy with church engagements, often speaking on behalf of the world mission of the Church, as she did in Salem.

A former vice-president of the United Church Women, Mrs. Welch has been active on ecumenical levels. In 1958 she went to Japan to serve as song leader and director of the choir for the 14th World Convention of Christian Education and Sunday School Association attended by some 4,000 delegates from 61 countries.

Mrs. Welch is to be on the program of the Christian education divisional meeting of the National Council of Churches to be held in St. Louis in February.

Central Christian Church in Salem was organized under the leadership of James M. Flanagan, associate editor of *The Christian*, who presently is serving as interim supply pastor while the church makes plans for calling a full-time resident pastor.

The history of the congregation dates back to September of 1952 when some members of First Christian Church began regular worship



Rosa Page Welch

in the Marion County Courthouse.

The church has 100 members and it is anticipated that the membership will be doubled within the next 18 months.

Chaplains' Retreats

INDIANAPOLIS, IND.—Disciples of Christ (Christian Church) chaplains will participate in six interdenominational Chaplains' Retreat in the Continental United States during 1960.

Carl M. Boyd, director of chaplaincy services for the Disciples, has announced that the interdenominational retreats will replace for one year separate chaplains' meetings conducted by the individual denominations.

Their purpose is to bring the military chaplains together for discussions and fellowship under the sponsorship of the General Commission on Chaplains.

The three-day conferences will be held Jan. 4 to 6, at Cresco, Pa.; Jan. 18 to 21 at Pacific Grove, Calif.; Feb. 1 to 4 at Hunt, Tex.; May 2 to 5 at Estes Park, Colo.; and June 6 to 9 at both Ridgecrest, N. C., and St. Charles, Mo.

There are 1,133 active military chaplains in the Army, Navy and Air Force now and 1,816 reserve chaplains, representing all faiths. Of this number, the Disciples of Christ have 116 chaplains on active duty.

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Adams serves as president of the Disciple Student Fellowship, Sigma Tau and Independent Students Association. He has a perfect 4.0 grade average, all A's for 121 hours of college work.

A distinguished military student in the army ROTC, he has been an officer in many campus organizations, honorary societies and won numerous awards in most all areas of school life.

Commenting on his various activities Adams believes the church and DFFS to be among the most valuable. "I get the feeling that some students consider the religious aspect of their activities secondary," he said. "To me, the work I can do for my church and the DSF is more important than anything else. Religion is a basic."

Disciples Ambassador of Goodwill Visits New Church

Rosa Page Welch Gives Salem, Illinois, Concert

SALEM, ILL.—Rosa Page Welch, internationally known singer of sacred songs who has come to be known as the Disciples' mezzo soprano ambassador of goodwill, presented a Christmas concert at Central Christian Church here Dec. 9.

Mrs. Welch, who lives with her husband in Chicago and has four grandchildren, has been busy with church engagements, often speaking on behalf of the world mission of the Church, as she did in Salem.

A former vice-president of the United Church Women, Mrs. Welch has been active on ecumenical levels. In 1958 she went to Japan to serve as song leader and director of the choir for the 14th World Convention of Christian Education and Sunday School Association attended by some 4,000 delegates from 61 countries.

Mrs. Welch is to be on the program of the Christian education divisional meeting of the National Council of Churches to be held in St. Louis in February.

Central Christian Church in Salem was organized under the leadership of James M. Flanagan, associate editor of *The Christian*, who presently is serving as interim supply pastor while the church makes plans for calling a full-time resident pastor.

The history of the congregation dates back to September of 1952 when some members of First Christian Church began regular worship



Rosa Page Welch

in the Marion County Courthouse.

The church has 100 members and it is anticipated that the membership will be doubled within the next 18 months.

Chaplains' Retreats

INDIANAPOLIS, IND.—Disciples of Christ (Christian Church) chaplains will participate in six interdenominational Chaplains' Retreat in the Continental United States during 1960.

Carl M. Boyd, director of chaplaincy services for the Disciples, has announced that the interdenominational retreats will replace for one year separate chaplains' meetings conducted by the individual denominations.

Their purpose is to bring the military chaplains together for discussions and fellowship under the sponsorship of the General Commission on Chaplains.

The three-day conferences will be held Jan. 4 to 6, at Cresco, Pa.; Jan. 18 to 21 at Pacific Grove, Calif.; Feb. 1 to 4 at Hunt, Tex.; May 2 to 5 at Estes Park, Colo.; and June 6 to 9 at both Ridgecrest, N. C., and St. Charles, Mo.

There are 1,133 active military chaplains in the Army, Navy and Air Force now and 1,816 reserve chaplains, representing all faiths. Of this number, the Disciples of Christ have 116 chaplains on active duty.



THESE MEN participated in ground-breaking ceremonies launching construction of the new First Christian Church, Boulder, Colo. From left are Wayne Reed, stewardship department chairman; Lincoln Jones, architect; Jack W. Londen, Jr., building plans committee chairman; Lou Rice, contractor; Robert J. Hempfling, pastor; A. Dean Coleman, chairman of the congregation; and Maurice Lyerla, executive secretary for the Colorado Christian Missionary Society.

• Boulder Church Breaks Ground Colorado Construction

BOULDER, COLO.—Members of First Christian Church here held ground-breaking services for their new \$275,000 plant on Nov. 8.

The sanctuary, which will seat 420, will feature an architecture of unusual, modern design which was devised in an effort to capture the angularity of the mountain setting. Along with the sanctuary will be a fellowship hall, accommodating 300 at tables, kitchen, parlor, nursery wing, a separate two-level education building containing 12 classrooms and a four-room office along with a paved parking lot.

The climax of the service came when over 300 members and friends took hold of ropes attached to a small bulldozer and by "pulling together" broke ground for the new building.

At Lafayette, Ind.

Student Banquet

LAFAYETTE, IND.—Christian Women's Fellowship of First Christian Church here sponsored the annual International Student Banquet for some 75 Purdue University students representing 19 foreign nations.

Following the dinner, a diversified musical program was presented, with the theme "Around the World the Music Plays." Music representative of many foreign countries was featured, with those participating attractively attired in costumes native to the country they were bringing to the audience. Group singing began and ended the program, after which a friendship circle was formed, with all present joining hands for a moment of prayer.

The first such banquet was held in 1936 and was so well received that it has been an annual affair ever since, with the exception of during

World War II. This is considered to be an important phase of the church's fellowship program, and it is hoped that it assists, in some small degree, in fostering good will among nations.

Diamond Anniversary

HIGHLAND, KAN.—First Christian Church here observed its seventy-fifth anniversary with a special program on Nov. 22. C. R. Pritchard is the pastor of the church.

Special speaker for the occasion was Dan Johnson, Manhattan, Kan., and a former pastor of the church. Attendance at the worship service was 350.

The church has a very colorful history and in 1891 its church school was the second largest in Kansas.

Some of the ministers who have served the church in more recent years include Floyd Day, Floyd Allen Bash, Charles Dohn, John Buhalts, Floyd B. Taylor, Vernon Wheeler, Frank Barrows, Paul Kennedy, Everett Figgs, Glen Meloy, Robert Beck, Dan Johnson, Orval Evans, Bryon Johnson and Virgil Hinds.

In New Haven . . .

Refresher Courses

NEW HAVEN, CONN.—The first of two "refresher" study conferences for ministers during 1960 will be held Jan. 18-30 at the Disciple House located here.

The group is limited to 10. The cost for room and board and registration is \$175.

The theme will be "Contemporary Man and the Ministry."

Leadership anticipated includes Prof. Richard Niebuhr, Prof. William Lee Miller, Prof. James Dittes, Prof. William Muehl, Prof. Browne Barr, Dr. Kenneth Scott Latourette, Dean Emeritus Luther A. Weigle, Dr. Hal-

ford Luccock and Mrs. Louise Ames.

Among the topics to be discussed are "Nature of Man, of the Church, of the Ministry," "Man and the Church as Viewed in the Literature of Popular Culture," and "Scientific Views of Man."

Further information may be obtained from Dr. Parker Rossman, 363 St. Ronan St., New Haven, Conn.

The second of the conferences for ministers will be July 9 to 23 at Overdale College, Selly Oak, Birmingham, England.

Layman Is Cited

ST. LOUIS, MO.—Northside Christian Church here recently honored V. O. McNeely, retired Christian Board of Publication staff member, when he was presented with a framed citation.

The citation stated:

"This Citation presented to V. O. McNeely by the Northside Christian Church of St. Louis, Missouri, in recognition of many years of distinguished Christian service as superintendent of the church school and in expectation of continued service during retirement as a counselor and advisor to the committee on Christian education."

Mr. McNeely, 77, began to work at the Christian Board in 1919 and served for over 35 years as manager of the merchandising department.



V. O. McNEELY (left) receives citation from Sam S. Langley, minister, Northside Christian Church, St. Louis, Mo.



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CAMPUS COVERAGE

\$5 Million Capital Fund Drive at Drake

DES MOINES, IOWA—Drake University here will seek during the next 14 months to raise \$5,000,000 in a capital fund campaign, it was announced by James W. Hubbell, chairman of the Drake board of trustees.

The five million dollars will be used to construct new instructional facilities, to remodel and renovate two existing classroom buildings, to enlarge and improve the campus and to further enhance the provisions for faculty salaries.

Three new instructional buildings will be erected with a major portion of the campaign money. Four million of the five million dollars to be raised will be allocated for the construction of these buildings. A part of the remainder will be used to help finance an apartment unit for married students.

Nearly one-half million dollars of the campaign objective will be used to continue the Great Teacher Program during the next three years. This fund annually receives about \$150,000. It is used to maintain and increase the excellence of the Drake faculty through improved salaries.

The physical additions to the campus to be finance by campaign gifts include a new general classroom and journalism building, a fine arts building and a physical education and health building. These campaign buildings are part of a long-range "master plan" by which Drake expects to expand and improve its facilities in a coordinated, efficient and economical manner.

In outlining Drake's need for additional facilities, Drake President Henry G. Harmon explained, "Drake is at a strategic period in its 78-year existence. More persons are enrolled in Drake classes than ever before. The total enrollment for the current semester is 7,022. This includes regular on-campus students as well as persons studying in evenings and on Saturdays, both at Drake and in Community College centers about the state.

"Of the 7,022 total," Mr. Harmon continued, "3,595 are enrolled as regular on-campus students. This is an increase of 11 per cent over last year and 16 per cent more than the 1957-58 academic year.

"While already encountering difficulties in providing for the 3,595

enrollment, Drake faces the prospect of needing facilities for 5,500 regular on-campus students by 1965."



"CHRISTIAN PARTY LINE" is the name of a regular radio program presented by Professor Lloyd Taylor of Phillips University over KGWA, Enid, Okla. A sociology instructor, Taylor answers questions of "the common man" on the Bible, politics or current events.

TCU Administration Building Under Way

FORT WORTH, TEXAS—Construction of a new \$1,200,000 administration building on the campus of Texas Christian University was begun Nov. 2 and completion is expected next September.

To be located on the site of old Clark Hall, men's dormitory demolished last summer, the new building will be in the center of West campus facing University Drive. It will have three stories and a full basement.

Housed in the new structure will be all executive offices, the campus post office, offices for the deans of student life, registrar, printing and mailing room, development and public relations divisions. There will also be some classrooms and faculty offices.

As soon as the new building is ready, the work of completely renovating the present administration building will be started. It is expected to cost some \$800,000 and will provide modern classrooms and faculty offices—mostly for the Add-Ran College of Arts and Sciences.

To Admissions Post

WILSON, N. C.—Dr. Arthur D. Wenger, president of Atlantic Christian College here, has announced the

appointment of James B. Hemby, Jr., of Ayden, as Director of Admissions and Religious Activities.

In the post of admission director, Hemby succeeds John E. Weems.

Dr. Wenger said the religious activities phase of his work is a newly created position. In that post Hemby will coordinate all phases of religious activities of the college other than the Department of Religion and Philosophy which is an academic department.

A native of Ayden, Hemby was graduated from the high school there in 1951 and then enrolled at Atlantic Christian College. He was graduated from ACC with an A.B. degree in 1955. While a senior he served as president of the ACC student body. He enrolled in the graduate school at Vanderbilt University and was awarded a B.D. degree in 1958. Since that time he has been working on a doctorate at Duke University.

Grant to Bethany

BETHANY, W. VA.—Bethany College here has been awarded a grant of \$2,000 from the Esso Education Foundation of New York City.

Eugene Holman, chairman of the foundation, announced that the contribution was among 363 grants totaling \$1,466,500 to 330 institutions for the academic year of 1959-1960.

Dr. Perry Epler Gresham, president of Bethany College, said, "The periodic gifts from the Esso Foundation have helped to educate the young people of this Ohio Valley.

"Industry is increasingly aware of the fact that free enterprise and education and free enterprise and business are related ideas.

"Gifts from industry to Bethany College in the past year have amounted to more than \$50,000."

The Esso Education Foundation was established in 1955 by Standard Oil Company (New Jersey) and some of its domestic affiliates.

Lecturer in Lexington

LEXINGTON, KY.—The College of the Bible here was one of several seminaries across the country privileged to hear lectures by Hannes de Graaf, professor of Christian ethics in the faculty of the theology in the University of Utrecht, Holland.

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● For Richmond, Ind., Church

A Centennial

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A. Dale Fiers, president of the United Christian Missionary Society, was guest speaker on Nov. 8; Rosa Page Welch, Chicago, was the guest artist for a special program on Nov. 12; and Gaines M. Cook, executive secretary of International Convention of Christian Churches, spoke on Nov. 15.

During the congregation's second year of existence, Alexander Campbell, Bethany W. Va., spoke to the small group of members and hundreds of towns people who were anxious to hear him.

Isaac Errett, editor of the *Christian Standard*, spoke at the dedication services of the congregation's first building in 1879. Z. T. Sweeney dedicated the second building erected in 1903. This structure cost \$22,000 including furnishings. The new auditorium would seat 350 people and there were facilities for an even much larger number for church school.

O. J. Goulter was called as the church's living link missionary in 1928 and he served in this capacity for many years.

Forrest L. Brock is the present pastor of the church.

New Idaho Church

CALDWELL, IDA.—Treasure Valley Christian Church here met for the first time Oct. 25 with 172 people in church school and, in addition, several others came for the morning worship service.

This new congregation is meeting temporarily in the Odd Fellow's Hall; however, they are making plans to secure a building of their own or enter into a construction program.

Lloyd M. Balfour, executive director for South Idaho Society of Christian Churches, said, "I have never seen a new church project get off to a better start in numbers, enthusiasm, a truly Christian and radiant spirit, and in stewardship response."

Cleveland Construction

CLEVELAND, OHIO—Four more congregations in the Cleveland area are now in church building programs. Bedford Church voted recently to erect a three-story educational unit to be attached to the present building, which was remodeled exten-

sively a year ago.

The Ohio Christian Missionary Society has approved purchase of a five and one-half acre site for the Olmsted Church. This congregation, chartered last spring, is now meeting in Fitch Road school in suburban Olmsted Township. The permanent site is across the road from the present meeting place.

West Boulevard Church on October 25 had a cornerstone laying ceremony for their new sanctuary.

Eaton Church, at Grafton, held a \$25,000 building fund campaign the first week of November, led by Harold Herndon of the Board of Church Extension. The money raised through three-year pledges will cover part of the cost of a building addition to be started soon.

—CLYDE H. EVANS.



▲ NEW BERN, N. C.—M. Elmore Turner, pastor of Broad Street Christian Church here, has resigned to accept the pastorate of First Christian Church, West Point, Ga. He received the B.A. degree from Lynchburg College, Lynchburg, Va., the B.D. degree from The College of the Bible, Lexington, Ky., and has done graduate work at the Divinity School of the University of Chicago. Also he is the author of the alma mater of The College of the Bible.

▲ HEAVENER, OKLA.—W. Graham Pugh is the new minister for First Christian Church here, succeeding R. T. Davies who died.

Both Mr. and Mrs. Pugh are natives of Louisiana and were educated at Texas Christian University, Fort Worth. Mr. Pugh has served churches in Texas and Louisiana. His most recent pastorate was at Leesville, La. Previously he served as minister for ten years at Trinity Christian Church in Dallas, Texas.

▲ SALEM, ORE.—First Christian Church here has called Orville Mick to be associate minister. Mr. Mick fills a newly created position at the church. His responsibility centers largely upon evangelism and membership development. He previously served as associate minister at South Broadway Christian Church, Wichita, Kan., and began his new duties here on Jan. 1, 1960.—Ray S. Hewitt.

World Convention Office

NEW YORK CITY—The World Convention of Churches of Christ (Disciples) will move its headquarters office from 175 Fifth Avenue to the new Interchurch Center on Riverside Drive.

The World Convention offices have been located here in the Flatiron building for the past five years.

The Interchurch Center is across the street from the Riverside Church and Union Theological Seminary. Many denominational headquarters and interdenominational organizational offices will be located in this new building. The 19-story structure will house about 2,500 people. World Convention offices will be located on the fourth floor.

▲ BOWLING GREEN, KY.—Robert W. Steffer has been installed as minister of education at First Christian Church here. Dwight E. Stevenson of The College of the Bible, Lexington, Ky., was the speaker for the occasion. A native of Spokane, Wash., Steffer holds the A.B. degree from Whitworth College there and a B.D. degree from The College of the Bible.

▲ OKLAHOMA CITY, OKLA.—John Downs was installed as minister of First Christian Church here in Midwest City on Nov. 8. He comes to Midwest City from a five-year pastorate at Southwest Christian Church here. Eulis H. Hill, executive secretary of the Oklahoma Christian Missionary Society, was the installation speaker. Mr. Downs is a graduate of Phillips University and The Graduate Seminary at Enid, Okla.

▲ BAKERSFIELD, CALIF.—Robert Lee Jones, former associate minister of First Christian Church, Maysville, Ky., has been installed as minister of Christian education for First Church here. A graduate of Chapman College, Orange, Calif., and The College of the Bible, Lexington, Ky., Jones served one summer as state director of youth for the Christian Churches of Kentucky.

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▲ OKLAHOMA CITY, OKLA.—John Downs was installed as minister of First Christian Church here in Midwest City on Nov. 8. He comes to Midwest City from a five-year pastorate at Southwest Christian Church here. Eulis H. Hill, executive secretary of the Oklahoma Christian Missionary Society, was the installation speaker. Mr. Downs is a graduate of Phillips University and The Graduate Seminary at Enid, Okla.

▲ BAKERSFIELD, CALIF.—Robert Lee Jones, former associate minister of First Christian Church, Maysville, Ky., has been installed as minister of Christian education for First Church here. A graduate of Chapman College, Orange, Calif., and The College of the Bible, Lexington, Ky., Jones served one summer as state director of youth for the Christian Churches of Kentucky.

Blind Youth Takes Bible Course

DALLAS, TEX.—A 15-year-old boy with a penchant for study, football, baseball and bicycle riding, passed the Old Testament portion of a city-wide Bible study course—and with a grade of 99.

The boy, Jerry Melton, has been blind since birth. He is the first sightless person to take and pass the Bible course.

This course, one of Jerry's favorites, is taught in churches and administered through the Bible Credit Teachers' Association. Dallas schools give regular credit for the course.

Jerry attends the Greenville Avenue Christian Church here. His pastor is Clark Sanner.

A student this fall at Woodrow Wilson High School, he is adept at football and "plays most any position." Baseball presents a problem in batting, which he overcomes by tossing up the ball, then hitting it.

Only another blind person can really understand how he gets along on his bicycle, which he won selling tickets to a Dads' Club show some years ago. His navigation is mostly by hearing . . . "you just have to feel your way," he says.

Leadership School Makes a Hit

Houston Bulletins

HOUSTON, TEX.—First Christian Church here was host to the first of six sessions conducted by District Twelve Christian Leadership Training School this fall.

The classes were offered to teachers and provided special training in "Library Work," "Teachings of Jesus," "Understanding Teen-Agers," "Church Administration," "Doctrine and Thought of the Disciples of Christ" and "Audio-Visuals."

Dr. W. E. Garrison, historian and former head of the department of religion and philosophy at the University of Houston, conducted a course entitled "Current Doctrine and Thought Among the Disciples of Christ."

Courses were offered Monday through Wednesday Oct. 19-21 and Oct. 26-28. Sessions were held at First Christian Church here.

▲ A "Save Sunday" campaign began here in Houston on January 1, 1960. The purpose of the campaign is to urge week-day buying and to halt growing commercialization of Sunday. It is sponsored by merchants, manufacturers and church leaders.—MISS GAYLE HARRIS



—Dallas News Staff Photo

JERRY MELTON, 15, became the first blind person to pass the initial portion of a Bible credit course, jointly sponsored by Dallas, Tex., schools and churches. With him is his teacher, Mrs. John L. McCollum.

• From National Council Honor to Miss Brown

INDIANAPOLIS—Miss Genevieve Brown, 310 S. Ohmer Ave., recently retired national executive of the Christian Churches (Disciples of Christ), has been named an honorary life member of the Commission on Missionary Education of the National Council of Churches.

She was presented with a certificate noting her significant contribution to the educational life of the Disciples of Christ and other inter-denominational programs.

The ceremony was held recently during a National Council commission meeting in Atlantic City, New Jersey.

Miss Brown served for many years as executive secretary of the department of missionary education for the United Christian Missionary Society, the missionary and Christian education agency of the Christian churches.

Neosho, Mo., Youth Round-up Popular

NEOSHO, Mo.—The Annual Fall Round-Up for the youth of First Christian Church here attracted 119 pokes.

The CYF met on the Dr. M. C. Bowman Ranch and the Chi Rho met on the Dr. L. T. Taylor Range.

The Chi Rho enjoyed round-up games directed by "Miss Rose Young. The worship service was directed by Donna Sue Prier.

The CYF ranchers were directed in their "pawdner" games by Ron Link and Mark Jaeger. Ranger Ron Hunter and song leader David Dowe introduced Pat Conner, Connie Moore and Marno Robinson, who presented, "This is Your Life, CYF."

The devotional period was led by Sharon McGinty, assisted by Dwight Douglas, Sue Finch, Larry Hearne, Kay McCreary, and Roy Rouse. Oscar T. Moline, minister, gave the meditation.

The Youth Division averaged over 78 in evening fellowship and won 28 youth to Christ this last year. Counselors to the evening fellowship groups are Mr. & Mrs. Robert Snow, Mr. & Mrs. Joel Barnett, Mr. and Mrs. Kenneth Woodmansee and Mr. and Mrs. Oscar T. Moline.

"THE MOST TYPICAL" ranchers and rancherettes as chosen by vote at the Youth Round-Up of First Christian Church, Neosho, Mo. Kneeling from left are: Larry Cryer, Kathleen Keaton, Jerry Taylor and Cindy Taylor. Standing from left are: Skip Wolfe, Sharon McGinty, Nolan Wayne Berry, Jerry Crews, JoAnn Bowman and Kay McCreary.



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BRUSSELS, BELGIUM—Six missionarie, who were here last year, have completed their studies of French language and the colonial course and have gone on to the Congo.

They are Mr. and Mrs. Robert Dargitz, Mr. and Mrs. William Denton, Miss Betty Erlewine and Miss Faye Feltner.

This year there are seven American and one Congolese families here in Brussels. Jean Bokelesale is studying at the union seminary here. Mr. and Mrs. Hal Heimer, Mr. and Mrs. Richard Galusha and Mr. and Mrs. George Behler are taking the colonial course for teachers, while Dr. Henry Dugan is taking the course for doctors at Antwerp. Mrs. Dugan, Dr. and Mrs. Neal Testerman, Mr. and Mrs. Danny Spencer, and Mr. and Mrs. Garland Farmer are studying French.

Mr. Behler is representing the Disciples of Christ missionaries on the committee which works with the Bureau of Protestant Missions of the Belgian Congo in directing the activities of the missionaries studying in Belgium.

Among other things, the committee plans the weekly prayer meetings and the tours to places of interest.

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Obituaries

Mrs. J. E. Bassett

Mrs. J. E. Bassett, life-long member of Central Christian Church, Moberly, Mo., died at her home July 23.

For ten years she had served in various capacities on the executive committee of the Christian Women's Fellowship. She gave generously of her time and means for the building of the Kingdom and was widely known for her missionary passion.

New Mississippi Church Under Construction



JACKSON, Miss.—Ground-breaking services were held for Westmont First Church here and Mississippi Christian Churches, Membership is about 150 and Wendell Carr, Director of Church Development in the state, is serving as pastor.

Pictured (from left) are S. E. Oldham, chairman of the building

committee; Jack McSwain, president of CMF; M. M. Grove, executive secretary for Mississippi, churches; Jimmy Luft, president of CYF; C. C. Carmichael, chairman of First Church board; Wendell Carr, minister; Mrs. J. O. Quinn, secretary of CWF; J. P. Watkins, church treasurer, T. D. Harvill, chairman of board; R. A. Johnson, church school superintendent; R. S. Hulan, minister of First Church; and Elder Jack Sullivan.

Samuel W. Traum

Samuel W. Traum, 91, died August 5, 1959, at the Strong Memorial Hospital in Rochester, N. Y., after an illness of several weeks. He retired in 1934 after 35 years of active ministry at Disciples of Christ Churches in Ohio, Pennsylvania and Indiana.

His home at the time of his death was with his son-in-law and daughter, Mr. and Mrs. C. T. Boynton, Rochester, N. Y. He was buried in the New Antioch Cemetery, Wilmington, Ohio, where his wife had preceded him some years ago.

T. Alfred Fleming

T. Alfred Fleming, Shaker Heights, Ohio, died Sept. 17, 1959, at a hospital in Owen Sound, Ontario, where he was born 85 years ago.

A Christian Church minister, he left the pulpit to lead a crusade for fire prevention and more strict enforcement of fire regulations in public buildings in 1908 following the Collinwood School fire in Cleveland, Ohio. He happened to be present at that holocaust which took the lives of 176 children and teachers. In the years that followed his name became known throughout this country and Canada as one of the outstanding leaders in the never-ending campaign to educate the public on fire prevention.

For 25 years he served as director of conservation for the National Board of Fire Underwriters.

He returned to the ministry in 1950 and preached regularly at the Glenville Christian Church in Cleveland for three years. His daughter, Mrs. Lois Fleming Doyle of Shaker Heights, survives.

LeGrande Pace

LeGrande Pace, retired Christian Church minister, died at Mission, Texas, Nov. 16, 1959.

He attended Drake University and had held pastorates in Dallas and several churches located in the Rio Grande Valley of Texas.

Interment was in the McAllen, Texas, cemetery beside his wife who died in 1946.

Mrs. Raymond A. Smith

Mrs. Raymond A. Smith, widow of the former dean emeritus of Texas Christian University's School of Education, died on Oct. 8 in Martinsville, Ind.

Her husband, who died in 1958, had been a teacher and director of education at TCU for 34 years before his retirement.

Mrs. Smith is survived by two sons, Raymond C. Smith of Powell, Tenn., and Ralph E. Smith of Salt Lake City, Utah, a daughter, Mrs. Marion Hook, of New Mexico and four grandchildren.

Mrs. B. S. M. Edwards

Mrs. Iola Clark Edwards, wife of B. S. M. Edwards, retired Christian Church minister, died Aug. 25 in Nevada, Mo.

She was married Oct. 7, 1903, and served in the pastorate with her husband in many places, including Kingston, Mo., Clayton, Ill., Versailles, Ill., Tuxedo Park in Webster Groves, Mo., Lorraine, Ill., Northwest Church, St. Louis, Mo., Bethany, Mo., Kansas, Ill., Chapin, Ill., Grand Junction, Colo., and Nevada, Mo.

Her husband and daughter, Leta Evelyn, are now living in Nevada.

Jesse Franklin Patton

Jesse Franklin Patton, 77, died in Osceola, Mo., and was buried in Richmond, Mo., on Oct. 14, 1959. Wm. Robertson, pastor of First Christian Church in Richmond, was in charge of the services.

Born in Ray county, Missouri, on May 17, 1882, Mr. Patton had served as a Christian Church minister for many years. He retired from the active ministry in 1942.

He is survived by a son, Arthur L. Patton, McFall, Mo., three daughters, Mrs. Evelyn Fee of Rushville, Mo., Mrs. Eula Francisco, Pattonsburg, Mo., and Mrs. Dorothy Snare, Kansas City, Mo., and a sister, Miss Cora Patton of Richmond.

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NEW FACE OF UNITY—

(Continued from page 6.)

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This is not to say that the ecumenical movement is bringing a super-church to the local committees; there will still be room on the local scene for our various traditions but something will be done to correct the present confusing way of handling church membership. No one knows what the solution will be, but I am hoping that we will see the day when Christians moving into a new community will immediately and automatically become members of the ecumenical parish of the community. Then I foresee the granting of a period of a year for these newcomers to choose a local parish, which privilege if not exercised would be overruled by an ecumenical committee assigning those members to a parish. Some such plan as this would stop our present waste of effort in re-enlisting newcomers and would help to protect the health and strength of each church in the community of churches.

There is coming to our local level of ecumenical growth a recognition that the planting of new churches must be done for the good of Christ and Christ's people and not for the good of a particular denomination. The new face of unity in its concern for unity on the local level recognizes that new churches either witness to the unity of Christ or they add to the denominational denial of the truth of Christ's witness. How much more effective the witness of Christ would be in our city if our churches were all located according to a primary concern for Christ instead of for a primary loyalty to denominationalism! This is being understood and realized by more and more preachers, laymen and church groups.

The problem of our world today is the problem of cooperation. Unless we achieve spiritual unity sufficient to bring our world into a functioning unity we will soon be blown into the dust of our spacial universe.

The horrid fact on the hearts of Christians is the inescapable one that our denominational divisions are augmenting world strife and are denying the ethic of Jesus. The new face of unity is aware that the perpetuation of our divisions, the excusing of our pride and selfish partism on the basis of restoring what is right, all add up to the frustration of the gospel of our Lord. Only by sincere repentance for our sinful part in dividing Christ's body and by our surrender of denominational

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THANKS FOR EVERYTHING—

(Continued from page 15.)

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"What did you plan to be, and why did you fail?" Her mouth was dry as cotton, her heart was racing, and it seemed the very direction her life would take depended upon his answer.

"A doctor. Ten months ago, the matter was taken out of my hands. I was in a car accident and—did you ever see a blind surgeon?"

"Blind?" she gasped incredulously.

"Yes, didn't you know?"

Her throat became moist with tears, for suddenly she was really seeing him for the first time. She was looking at his eyes with their set expression. Before, she had watched the expressiveness of his hands—observed the clean-cut line of his clothes.

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RELAX . . .

EXPERT

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"Yes," he replied, "not only the best judge but the best executioner."

—WALL STREET JOURNAL

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He took it on the lam—
And left his world-supporting job
To good old Uncle Sam!

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Try living within your income and you'll live without worries—also without a lot of other things.

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"Save enough strength to lift that frying pan, Mr. America."



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TOWARD A BETTER CHURCH

by Samuel F. Pugh

Preparation for Worship

I. The Secretary

THE effectiveness of a service of worship depends to a large degree upon advance preparation yet it is at this point that so many of us invite mediocrity, if not failure.

The worship department or committee (if there is one), the pastor, a trustee, a deaconess and chairman of the board should go to the church on a week day and look critically at the sanctuary.

With pencil and paper in hand let them ask such questions as: "Is there an atmosphere of worship here?" "Is it easy for people to find God in our sanctuary?" "Is our place of worship in good condition?" "Does it need paint, plaster or new window panes?" "Are there any broken pews or chairs?" "Is the carpet worn?" "Does the chancel have a cluttered appearance, with flags, record boards, extra chairs, tables or hymnals?" "Are there stacks of papers anywhere?" "Is the pulpit neat and adequate for its intended use?" "Is there anything in the physical setting that would distract attention from worship?"

After such an evaluation the need for an active worship department will be obvious. Whatever the personnel and procedure, there are several things that need to be done regularly if the building and grounds are to be ready for the worshipers.

Be sure there is one specific person responsible for the cleaning of the church. That person should do some things on Monday—things such as picking up bulletins, papers and refuse of any kind. He should put chairs in order, straighten hymnals in racks and stack extra hymnals neatly in their place. It would be well to work out a set of directions or instructions for the caretaker and show him, as well as tell him, what he is expected to do. Where possible it is well to have a woman assist with the important task of building care.

Samuel F. Pugh is the executive director, local church life, The United Christian Missionary Society, Indianapolis, Indiana.

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The communion table should be prepared early Sunday morning and the flowers should be in their place before the first worshipers enter the sanctuary on Sunday.

Saturday is also the day for placing the bulletins, the offering plates, the guest book, pew rack cards and the music in final readiness for Sunday morning.

On Sunday doors should be opened at an early hour. It is a disturbing experience for persons arriving early to find the church locked.

The congregation in some instances needs to be taught or reminded that it has a responsibility for keeping the sanctuary a clean and orderly place of worship.

The preparation of the sanctuary by all the persons responsible for it helps make Sunday morning a fulfillment of the words, "I was glad they said unto me, 'Let us go into the house of the Lord.'"

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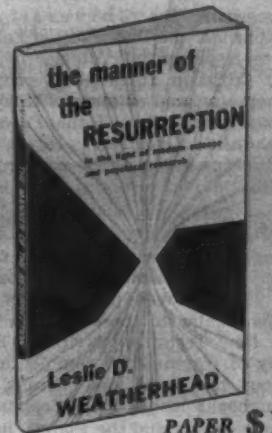
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ABINGDON PRESS

TOWARD A BETTER CHURCH

by Samuel F. Pugh

Preparation for Worship

I. The Secretary

THE effectiveness of a service of worship depends to a large degree upon advance preparation yet it is at this point that so many of us invite mediocrity, if not failure.

The worship department or committee (if there is one), the pastor, a trustee, a deaconess and chairman of the board should go to the church on a week day and look critically at the sanctuary.

With pencil and paper in hand let them ask such questions as: "Is there an atmosphere of worship here?" "Is it easy for people to find God in our sanctuary?" "Is our place of worship in good condition?" "Does it need paint, plaster or new window panes?" "Are there any broken pews or chairs?" "Is the carpet worn?" "Does the chancel have a cluttered appearance, with flags, record boards, extra chairs, tables or hymnals?" "Are there stacks of papers anywhere?" "Is the pulpit neat and adequate for its intended use?" "Is there anything in the physical setting that would distract attention from worship?"

After such an evaluation the need for an active worship department will be obvious. Whatever the personnel and procedure, there are several things that need to be done regularly if the building and grounds are to be ready for the worshipers.

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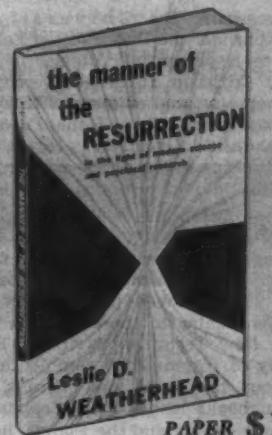
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"You Are What You Read"



**Comparative Study
Dead Sea Scrolls**

Biblical Exegesis in the Qumran Texts. By F. F. Bruce. Wm. B. Eerdmans Publishing Co. 82 pages. \$2.50.

This slender volume on the Dead Sea Scrolls is an expanded form of the lectures delivered by Professor Bruce at the Free University of Amsterdam, the University of Utrecht and the University of Leiden. Bruce is presently Professor of Biblical Criticism at the University of Manchester, and editor of *The Evangelical Quarterly* and the *Palestine Exploration Quarterly*. He is well qualified to evaluate the contribution of the Scrolls to biblical studies.

Soon after the discovery of the Scrolls, scholars recognized that these Jewish writers (Bruce takes them to be Essenes writing before A.D. 70) employed principles of exegesis similar to those used by certain New Testament writers. By a study of fragmentary commentaries, among the Dead Sea Scrolls, on such books as Micah, Zephaniah, Nahum, Isaiah and the Psalms, Bruce shows that the writers, like those in the New Testament, had a strong Messianic interest. Both often ignored the original meaning of an Old Testament passage. They allegorized, or in other ways reinterpreted the Old Testament to fit into their own particular situations.

Very properly, it seems to this reviewer, Bruce observes that similar methods used by the Essenes and the writers of certain parts of the New Testament led to different results. ". . . whereas the men of Qumran thought of three distinct personages, the early Christians looked to their Lord as the one in whom all three figures were realized and transcended." While Bruce's book is an incomplete study of the subject, it is a good introduction for readers who wish to know how the Old Testament was used in the Scrolls.—WILLIAM L. REED

Biblical Revelation

The Old Testament as Word of God
By Sigmund Mowinckel. Abingdon Press. Translated by Reidar B. Bjornard. 144 pages. \$2.75.

This new book by a leading Norwegian theologian records a series of lectures delivered in 1938 to non-theological audiences. The author has now brought his many fine insights into conversation with the latest currents of theological thought.

In these fast-moving pages Dr. Mowinckel poses the following question: "How can the many apparent or real obscurities in the Old Testament be harmonized with the assertion that it is the word of God?" (p. 5) He states that the same pre-supposition that creates this question likewise holds the clue to its answer—namely, that one must start from a positive Christian faith in the fact that there is such a thing as the revelation of God. But what is this revelation? It is a *history* of revelation and salvation—a history of events and acts, beginning in the Old Testament and climaxing in Jesus Christ, through which God has disclosed His nature and purpose for the salvation of the world.

Revelation, then, is never general, theoretical, or timeless truths about God, but His confrontation of man in definite situations and in answer to specific needs and circumstances. God's word is always *concrete* and *relevant*. His revelation comes home to us as we enter into the testimony of the Bible through a historical understanding of its contents linked to an attitude of prayer and personal urgency. Thus, the answer to the original question is that the Old Testament may be called the word of God, not from the standpoint of historical accuracy or verbal infallibility, but only as we come to view the whole Bible from the perspective of revelation in and through history for our own salvation.

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Changing Conditions

On Good Soil. By Wilfred Bockelman. Friendship Press. 173 pages. \$2.95.

In his book *On Good Soil*, Mr. Bockelman gives case histories of rural churches—their specific problems and how they are meeting them. He carries the reader swiftly from the sand hills of Nebraska with neighbors twelve and fifteen miles apart to compact vacation spots on the St. Lawrence River.

In all the thirteen places depicted the crying need is the same—the urgency for churching the unchurched. Each situation is different. Not all soil is good—some is old and worn out, some is stony and some is exceedingly fertile. The book is encouraging in the multiplicity of solutions—many of which are in the experimental stage.

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Women's groups who have been studying town and country churches will find this book of special interest for its timeliness. These are the churches Mr. Bockelman calls *rurban*.—BEULAH G. SQUIRES

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St. Louis' Hamilton Avenue Church Is Sold on . . .

Youth Planning Retreat

ST. LOUIS—On a cool morning in September, 29 young people and 10 adults from Hamilton Avenue Christian Church went to Trout Lodge, Potosi, Mo., for a week end of planning.

The event was Hamilton Avenue's annual Youth Planning Retreat and the purpose was to plan the activities for the coming year. Each group divided into committees: enlistment, recreation, study, worship and service.

The study and worship committees planned an improved program of worship for the church school classes and a study program for their Sunday evening meetings. The group is anxious also to develop a Bible study class.

The week end was not all work. Several periods were set aside for recreation. Horseback riding was a big attraction. Although the water was frigid, a few brave boys took a refreshing afternoon dip. For the most part, however, the water was

enjoyed by those who went canoeing.

After the evening meal, a vesper service, conducted by Roy Perry, associate minister of Hamilton Avenue, was held outdoors.

The Sunday morning worship service was in the beautiful Danforth Chapel. The service was conducted by the young people and Jimmy Tinkle, from the staff of Bethany Press, delivered the sermon.

56 Years in Ministry

CHARLOTTE, N. C.—E. B. Quick, who makes his home here, celebrated his 56th year in the Christian Church ministry on Nov. 8 when he preached in his regular pulpit at Wayside Christian Church, near Lincolnton in Lincoln County.

As he has done on each anniversary he took his sermon from the Gospel According to Mark, chapter 8, verse 38.

Mr. Quick, 78, has served the Disciples in many capacities in Pennsylvania, Georgia and North Carolina.

His father is still living. At 104

he is considered "the oldest living Westinghouse machinest."

Mrs. Quick still travels with her husband. They settled here in 1953 when Mr. Quick retired. He came out of retirement in 1956 when he was called to help the Wayside congregation.

Under his leadership the church has acquired five new Sunday school rooms, doubled its church school attendance and now shows a membership of 70 persons.

● First Christian Church, Andrews, Ind., recently installed a new heating system. During the Christmas season, the choir under the direction of Glynn Rudig, presented the cantata, "Wonderful." A. M. Taylor, who has been the pastor, became pastor of the Christian Church in Kentland, Ind.

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by Charles F. Kemp

Published by
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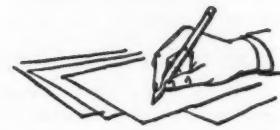
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Letters . . .

The Inner-city Church

Editor, *The Christian*:

The selection from a report by Beauford Norris, "A Philosophy of Urban Work" (Nov. 1, 1959, *CE-FR*), is both timely and relevant.

It is timely because the state commissions now planning for the Decade of Decision need to implement a resolution passed at a previous International Convention by designating sum specifically for churches to continue their ministry during neighborhood transition and population shifts in metropolises and to develop adequate programs to meet the needs of their new neighbors.

It is relevant because Protestantism is squarely faced with the alternative to counsel and financially undergird these churches, or abandon the inner-city for Roman Catholicism, or much worse, to be shaped by the forces of secularism.

In a neighborhood on Chicago's Southside, there were five Protestant churches, each with a membership of over one thousand, twenty-five years ago. Today, four are completely dead, and their buildings sold to sect groups, and the other has a membership of less than a hundred members and is operated as a community center. It is even more paradoxical when one realizes that the population in the neighborhood has quadrupled (to a density of 50,000 persons per square mile) while these five Protestant churches died.

You are making a genuine contribution to the Disciples of Christ by giving the report a top billing, complete with cover.—EDWARD H. KOLBE, Elkhart, Ind.

Major Issue

Editor, *The Christian*:

The November 8th edition of *The CE-FR* was the most provocative issue in many months. Kent Tiedeman's article, "Love or Perish" places the major issue of the day squarely before us. "Meditation on a Battlefield" is a backdrop which none of us can deny. Your closing paragraph on "Nobodies" should be on our hearts daily. "In the field of international relations, the Son of

God could have a lot to say."

It doesn't take much imagination to hear him in earnest prayer weeping over 20th century America, "Would that even today you knew the things that make for peace! But now they are hid from our eyes." At this point most alert scientists and statesmen seem to speak with a clearer voice than the church. It is just as simple as "Love or Perish."

Let us stop dabbling in a thousand side issues and dare to let ourselves be used creatively in issues which are both urgent and eternal. Until we have the courage to speak up and step out without apology, our repetitious "prayers for peace" may sound like little more than "Lord, Lord" on the ears of the eternal God of righteousness.—GEORGE L. TOLMAN, Orange, Calif.

Much to Lose

Editor, *The Christian*:

The article "Love or Perish" by Kent Tiedeman (*CE-FR*, Nov. 8, 1959) was very good and very true. Some prominent political figures have come out in favor of renewing atom bomb tests, and we need some reminders of the grim outcome we can expect from international competition of this kind.

Reputable scientists have made publicized statements that we have very little to gain by insisting on further inspection regulations to which Russia objects. Additional inspection provisions could not result in giving us more than one per cent difference in relative atomic strength. We have much more than one per cent to lose if we allow negotiations to break down and resume the mad race for atomic military superiority.

However, God does still intervene in the destinies of nations, and so long as there is a little remnant of idealists left in our culture who are not maddened with greed and inflamed by sex lust, God will not give them over to total destruction. We must keep up the good fight as best we can, and such articles as Mr. Tiedeman's are like the voice of one of the Old Testament prophets speaking to a corrupt generation.—J. E. BLASTINE, St. Louis, Mo.

Compliments

Editor, *The Christian*:

"Parish Potpourri" (*CE-FR*, Nov. 15, 1959) maybe means more to a preacher than to the average church member, but it is one of the most moving and lovely things I've read for years; it "speaks to my heart."

And then there's the short story on Page 14. I must confess that lots of times in the past, stories in church magazines have left me cold. But not this one about Janie! I hope none of our parent readers missed it.—ROBERT D. CHAMBLESS, Dallas, Tex.

Stands With Davison

Editor, *The Christian*:

May I say, "Thank you, and God bless you" to Dr. Davison for the splendid article (*CE-FR*, Nov. 15, 1959) regarding drinking by Christians and church officers? Having served over twenty years as a court clerk in the Superior Court in Los Angeles I saw a great many divorces and other actions, as well as criminal trials, that showed the terrible effect of liquor on individuals, home life and society. A man who thinks that he can go along as a moderate drinker is on a dangerous road as far as he himself is concerned, and is setting a terrible example to others, especially young people.

Christians should remember that the millions of problem drinkers are not mere statistics but real men and women with their families and friends. We should be concerned about them. We should also be concerned with a burning Christian love about those who are in the business in any way. With this loving concern we should go to God in constant, earnest prayer seeking to learn his will for us. May God help us to do his will whatever the cost.—ERNEST L. PIERCE, Santa Paula, Calif.

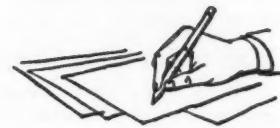
Long-time Friend

Editor, *The Christian*:

Enclosed is my 62nd renewal check for your magazine. It has always been a great paper.—W. W. WHARTON, San Antonio, Tex.

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You are making a genuine contribution to the Disciples of Christ by giving the report a top billing, complete with cover.—EDWARD H. KOLBE, Elkhart, Ind.

Major Issue

Editor, *The Christian*:

The November 8th edition of *The CE-FR* was the most provocative issue in many months. Kent Tiedeman's article, "Love or Perish" places the major issue of the day squarely before us. "Meditation on a Battlefield" is a backdrop which none of us can deny. Your closing paragraph on "Nobodies" should be on our hearts daily. "In the field of international relations, the Son of

God could have a lot to say."

It doesn't take much imagination to hear him in earnest prayer weeping over 20th century America, "Would that even today you knew the things that make for peace! But now they are hid from our eyes." At this point most alert scientists and statesmen seem to speak with a clearer voice than the church. It is just as simple as "Love or Perish."

Let us stop dabbling in a thousand side issues and dare to let ourselves be used creatively in issues which are both urgent and eternal. Until we have the courage to speak up and step out without apology, our repetitious "prayers for peace" may sound like little more than "Lord, Lord" on the ears of the eternal God of righteousness.—GEORGE L. TOLMAN, Orange, Calif.

Much to Lose

Editor, *The Christian*:

The article "Love or Perish" by Kent Tiedeman (*CE-FR*, Nov. 8, 1959) was very good and very true. Some prominent political figures have come out in favor of renewing atom bomb tests, and we need some reminders of the grim outcome we can expect from international competition of this kind.

Reputable scientists have made publicized statements that we have very little to gain by insisting on further inspection regulations to which Russia objects. Additional inspection provisions could not result in giving us more than one per cent difference in relative atomic strength. We have much more than one per cent to lose if we allow negotiations to break down and resume the mad race for atomic military superiority.

However, God does still intervene in the destinies of nations, and so long as there is a little remnant of idealists left in our culture who are not maddened with greed and inflamed by sex lust, God will not give them over to total destruction. We must keep up the good fight as best we can, and such articles as Mr. Tiedeman's are like the voice of one of the Old Testament prophets speaking to a corrupt generation.—J. E. BLASTINE, St. Louis, Mo.

Compliments

Editor, *The Christian*:

"Parish Potpourri" (*CE-FR*, Nov. 15, 1959) maybe means more to a preacher than to the average church member, but it is one of the most moving and lovely things I've read for years; it "speaks to my heart."

And then there's the short story on Page 14. I must confess that lots of times in the past, stories in church magazines have left me cold. But not this one about Janie! I hope none of our parent readers missed it.—ROBERT D. CHAMBLESS, Dallas, Tex.

Stands With Davison

Editor, *The Christian*:

May I say, "Thank you, and God bless you" to Dr. Davison for the splendid article (*CE-FR*, Nov. 15, 1959) regarding drinking by Christians and church officers? Having served over twenty years as a court clerk in the Superior Court in Los Angeles I saw a great many divorces and other actions, as well as criminal trials, that showed the terrible effect of liquor on individuals, home life and society. A man who thinks that he can go along as a moderate drinker is on a dangerous road as far as he himself is concerned, and is setting a terrible example to others, especially young people.

Christians should remember that the millions of problem drinkers are not mere statistics but real men and women with their families and friends. We should be concerned about them. We should also be concerned with a burning Christian love about those who are in the business in any way. With this loving concern we should go to God in constant, earnest prayer seeking to learn his will for us. May God help us to do his will whatever the cost.—ERNEST L. PIERCE, Santa Paula, Calif.

Long-time Friend

Editor, *The Christian*:

Enclosed is my 62nd renewal check for your magazine. It has always been a great paper.—W. W. WHARTON, San Antonio, Tex.

Planned by TCU**European Study Tour**

FORT WORTH—Texas Christian University's annual European Study Tour next summer will include the famous Oberammergau Passion Play on the itinerary.

A two-day excursion is scheduled to the Bavarian Alps where the world-famous play has been performed every 10 years for centuries.

Dr. A. T. DeGroot, distinguished professor of church history in TCU's Brite College of the Bible, will lead the tour which will visit 11 countries. Study topic will be "Church Cooperation in Europe." It will be the sixth tour of this kind led by Dr. DeGroot since 1951.

The tour party will leave New York City on June 24 on the USS "United States," arriving at LeHavre, France, on June 29, and returning to the US Aug. 16.

The itinerary includes France, Holland, Germany Austria, Italy, Switzerland, Denmark, Sweden, Norway, Scotland and England.

Six semester hours of academic credit at the graduate level may be earned by qualified students, and a program of study for undergraduates also is being arranged. Lectures will be given on shipboard, eastbound, and eminent European and British church leaders will address the group during the tour.

An extension tour of one week to the Holy Land may be arranged.

The Largest District

LYNN, MASS.—The New England District of the Northeastern Area of Christian Churches held its annual convention in First Christian Church here in October. This is the largest district in the brotherhood, consisting of five states.

George W. Morris, pastor of First Church, Danbury, Conn., brought the message at the opening service, with N. Zane Knoy, host pastor, leading the worship.

Brotherhood leaders, representing various areas of church life, lifted up the needs of the cooperative work. Miss Dorothy Martin, of the Philippines, spoke at the missionary luncheon.

The convention closed with a communion service with John Walden of Swampscott, Mass., in charge.—GEORGE W. NORRIS

To Mount Beulah

EDWARDS, MISS.—Mount Beulah Christian Center here recently called to its staff Mr. and Mrs. Joseph

Bremer and Claude Walker. Mr. Bremer will serve as business manager, Mrs. Bremer as religious education worker and Mr. Walker as the director of program.

Mr. Bremer received the B.D. degree at West Texas State College, Canyon, and the B.D. degree at Brite College of the Bible, Fort Worth, Texas.

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The retreat was sponsored by the devotional life committee of First Church, Mrs. Ben E. Watson, chairman. Nineteen churches of five denominations were represented among those who registered for the retreat.

The theme this year was "Knowing God at First, Not Second, Hand." Mr. Hunter spoke and led discussion at morning, afternoon and evening sessions on the first two days and preached at the morning services on the closing day.

Leslie R. Smith is minister of Central Christian Church here.

"God Is Spontaneous"

by J. Warren Hastings

"God has been very near to me on this hospital bed and, believe me, I have needed him. I underwent major surgery and the night of my operation, I had a heart attack. For a few minutes, the doctors and nurses seemed to feel that my number was up. I prayed to God as I had never before in my life and he saved me. Now I have made such a fine recovery that I am going home in a day or two."

There was an expression of joy upon her face as she talked to me.

"I am so thrilled that you are making a fine recovery," I said, "but I am not surprised. You are one of the most zealous Christian people that we have in our entire membership. I have often marveled at the energy with which you approach every task. When you led one of our great classes I felt that your spirit of dedication went out to every member of the class. I know that for many years you have had a most intimate walk with Christ and I am not surprised that He was very real to you when you were so sick."

We had hit common ground in our discussion. She knew that I understood a great spirit of service and love that motivated her life and that I considered her an outstanding servant for Christ. Thus it was that she spoke to me very freely.

"I always feel close to Christ," she said; "but sometimes I am closer than at others. For example, a few

days ago when the nurse was in this room, I asked if the three of us, the nurse, the lady in the bed next to me, and myself, could have a season of prayer. The nurse closed the door tightly and then we had our season of prayer. The nurse is a consecrated Baptist woman and my fellow patient is an Episcopalian. Christ was a part of our meeting. We felt his very presence in the room. It seemed to me that I could reach out my hand and touch him. If ever there was an upper room that was true of this room on that day."

She stopped talking and looked at me with a quizzical expression upon her face. Then she said slowly, "Brother Hastings, God is a spontaneous God. He does not wait on legalism; he comes to you by way of his spirit when your need is the greatest. I have found God quickly answering my need when I have been in the great outdoors, when I have been alone at home, and now I have found him in prayer meeting in a hospital room."

"I am thankful that I can companion with him through the fellowship of His spirit and that that is the very core of my relationship to him."

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LET'S TALK IT OVER

by F. E. Davison

QUESTION: *What is expected of me as a member of the Christian Church?*

Part II—Act

ANSWER: Having been informed by the editor that the first of my proposed four-part answer has been accepted I will venture forth to talk over the second part.

There is always danger that we define our Christian faith in passive terms. Having found what we know is the truth we are quite satisfied with ourselves and willing to "go to heaven in a rocking chair." The young people used to sing that song at camp and as I recall the song suggests that we are likely to "rock right past the door."

I remember preaching for most of one year on the active verbs of the New Testament. It is surprising how many active verbs Jesus used. Certainly if we are going to wear the name Christian we must be willing to act like Christians.

Every member of the Christian church will need to appraise his talents. Not merely those he now possesses but hidden talents can be developed and used to the glory of God. Some will have talents in music, others in business administration, letter writing or friendly calling. All of these talents will soon fade if they are not used but when they are used they will grow and glow with grace.

The early disciples were patient witnesses for their newly

found faith. The growth of the church has always depended upon the willingness of its members to become effective witnesses for Christ. We can learn certain things from books but we will never be able to be worthy members of Christ's church until we do something about our faith.

Many of your neighbors may never read the four Gospels in the New Testament but they will read daily the gospel according to you. When they find you narrow minded, irritable and opinionated they will conclude that it is your membership in the church that makes you that way.

However, when they see you giving of your time and your money for kingdom tasks they will be glad to accept your invitation to go with you to the house of the Lord and seek after the source of such power.

As a member of the Christian Church we will be expected to act with other churches to help make our community the kind of a place that it ought to be. There are many things which one church cannot do alone but when many churches unite their prayers and action for civic righteousness much can be accomplished. The church of Jesus Christ is bigger than any one religious body.

Those who have great possessions may find it hard to act like members of the Christian Church. However, most of us need to remember that the way we handle a fifty dollar a week salary will pretty well indicate

how we will act when we have a \$500 or a \$5,000 week.

Suffice it to say that as members of the Christian Church we have gone into partnership with God and we must act like a worthy partner. A Christian partnership will enable our brotherhood to carry out the commission of our Lord when he said, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you"

Some are undoubtedly saying that in this column we are advocating that all of us become activists and that means busy with many things without going deep enough in our thinking and planning. In *Part I* I tried to make an important place for our Christian thinking. I would rather be called an activist for Christ than a passivist for the devil.

Church Chuckles
by CARTWRIGHT



"Happen to know 'Onward Christian Soldiers'?"

